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VOL. XIV. No. 41. CHICAGO, SATURDAY, JANUARY 9, 1892. WHOLE No. 688.

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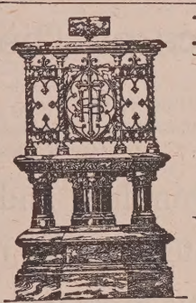

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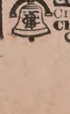

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THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

THE Bishop of Derry (Dr. Alexander) is coming to America in March, and will lecture at Columbia and Harvard Universities, on "Christian Evidences."

FORTY-EIGHT applications have been received in answer to the call for a Missionary Brotherhood for Korea. Of these, five have been accepted, raising the number under training to eight, all for whom there is accommodation at present.

THE anniversary of the patron saint of Scotland was celebrated in Edinburgh by the organization of the Brotherhood of St. Andrew on the same lines and in affiliation with the society in America. A council and other officers were elected, and a constitution provisionally adopted.

IN the parish books at Prestwich, date 1736, the following entry occurs: "It is ordered that 13s. a year, and a new coat every other year, be given to George Grimshaw for his trouble and pains in waking sleepers in church, whipping out dogs, keeping children quiet and orderly, and keeping ye pulpit and church walls clean."

THE clay tablets of Tel-el-Amarna reveal the fact of a line of priest-kings as successors of Melchizedek. They tell us of "the God Salem whose temple stood on Mount Moriah." One priest, Ebed-Tob by name, seems to have presided on Mount Moriah, at Jerusalem, about five centuries after Melchizedek and Abraham's days, about the time of the exodus from Egypt.

BISHOP OXENDEN says that he is often filled with wonder at the ease with which very High Church missioners lay aside "their special conventionalities and fanciful observances" and proclaim "Gospel truths as simply and as earnestly as their 'evangelical' brethren." Why should he fancy that they do not hold the essence as well as proclaim it?

WHEN the late Bishop of Carlisle was once preaching in aid of hospitals in Westminster Abbey, he upset a glass of water placed for him on the pulpit, before he began to speak. The water trickled down the neck of an unfortunate young man sitting below, and the Bishop, quite unconscious of the mishap, began his sermon, strange to say, with the words "Accidents will happen."

THE Ven. Archdeacon Mules, M. A., has been elected Bishop of Nelson, New Zealand, in the place of Dr. Suter, who recently resigned. The Bishop-elect was educated at Trinity College, Cambridge. He was one of the four clergy who accompanied Bishop Suter from England. Since his arrival in the colony in 1867 he has, owing to indifferent health, lived a retired life, and has not been much known outside his own diocese.

MR. HALL HARRISON, in his pamphlet on the case of Fr. Hall, protests against taking life-long vows other than those the Church authorizes, which are taken in Baptism, Confirmation, Matrimony, and Ordination. Presumably, Mr. Harrison is not a Mason, Odd Fellow, Knight of Pythias, or any thing of the kind. He appears to take the "Romish" position against vows, and as he claims to be a High Churchman, our evangelical brethren must set him down as a Romanizer!

BISHOP HARE starts this week for a second visit to Japan. His journey will include an excursion to China, where his presence is needed for counsel to the missionaries bereft of their bishop. He sails on the 13th from Vancouver, on the steamer "Empress of India." He will proceed to Shanghai, and spend two or three weeks among the mission stations in China. Returning to Japan he will spend a month in that land, and hopes to return in time to keep Easter in South Dakota.

LETTERS from Japan state that the Bishop of Exeter, who is now on his way home, had a remarkably narrow escape at Osaka during the recent terrible earthquake. He was staying, with his wife, daughter, and son—the Bishop of Japan, at the house of Archdeacon Warren, when two chimneys crashed through the roof, wrecking the drawing-room and smashing the table into splinters. Bishop Bickersteth and his wife took shelter under the arched doorway of their bedroom, deeming that the safest place, but had the chimney fallen in the opposite direction, it must have demolished the bedroom. Although greatly alarmed, his lordship did not exhibit much fright, though, as he admitted, he had had a providential escape.

IN the southern transept of the old church of Kempsey, near Worcester, are some curious epitaphs. One is as follows: "Underneath are the corruptible parts of a vicar, one husband, two help-meets, both wives and both Anns; a triplicity of persons, in two twaine, but one flesh, are interred." Then follow full particulars of the two "Anns," and the name of the "vicar," who at one time had ministered in the parish, after having been vicar of Welland four years, a village some few miles distant, "the place of his nativity." It seems that the tablet had been prepared before his death and a later hand had inserted the day and month of his decease, but not the year. At the bottom is the inscription, suggesting an Advent thought: "*Qualis fuit dies postremum indicabit.*"

IN his recent address to the clergy, the Bishop of Newcastle stated that within the past four years, over and above the ordinary cost of maintenance, not less than £224,456 had been collected and spent in voluntary Church work in the eleven deaneries. Altogether, since the formation of the bishopric, £474,723 had been voluntarily raised in the diocese for the promotion of Church work. The external and visible results are these: Eleven new parishes had been formed, of which nine were already endowed; thirteen new churches had been built, nine vicarage houses obtained, twenty-five mission chapels erected, and forty-two added to the number of the clergy; while twenty-four churches had been restored, additions made to five churchyards and six churches, four sites obtained for vicarages, three for new churches, and two curates' houses provided.

THE story of the two old candlesticks in St. Paul's cathedral, which is just now going the round of the papers, is not much more accurate, says *The Yorkshire Post*, than most stories circulated by the amateur antiquary. We are told that these candlesticks have been brought out of the crypt, where they have remained for the last 150 years, and placed in the choir, and it is added: "It is believed that they are two altar candlesticks which were given on the completion of the new cathedral to replace Charles' royal gifts, which were stolen from the altar during the Commonwealth, and since then have been in the possession of Ghent cathedral." It may be perfectly true that these candlesticks date from the completion of the new cathedral, but it is quite certain that the candlesticks at Ghent did not originate with Charles I. Those candlesticks—there are four of them and not two—are of copper, and exceedingly massive and handsome. They stand in the choir of the famous cathedral of St. Bavon, at Ghent, immediately in front of the Bishop's throne, and one of our London correspondents, who is familiar with them, writes to us that they bear the arms of King Edward VI. They are, therefore, something like a century older than the time of Charles I. How they came to Ghent is something of a mystery, but they are believed to have been pillaged from old St. Paul's in the time of the Commonwealth. The statement that the Chapter of St. Bavon has refused to sell or exchange them with the Chapter of St. Paul's, may well be believed, since the pictures and other artistic objects in the Belgian cathedrals are the property of the State, and cannot be sold without the authority of the Government—an authority which, it need hardly be said, is never granted.

THE Rt. Rev. Samuel Adjai Crowther, D. D., Bishop of Niger Territory, died Dec. 31st. He was a native African, and his history, extending over seventy years or more, from a state of abject servitude to the episcopate, is a very romantic one. His original name was Adjai, and his family lived at Ochugu, in the Yorubu country, 100 miles inland from the Bight of Benin. He was carried off in 1821 by the Eyo Mahometana, was exchanged for a horse, was again exchanged at Dahdah, where he was treated with great cruelty, was then again sold as a slave for some tobacco, was captured by an English man-of-war and landed at Sierra Leone in 1822. He was baptized in 1825, taking the names of the evangelical vicar of Christ church, Newgate st.—Samuel Crowther. In 1829 he married a native girl who had been taught in the same school with him. Then for several years he served as schoolmaster of Regents Town, and subsequently accompanied the first Niger expedition. After arriving in England and studying in the Church Missionary College at Islington, he was ordained by the Bishop of London. In 1854 he accompanied the second Niger expedition and wrote a very able account of it. He was afterward an active clergyman at Akessa, translated the Bible into Torubu, and undertook various other literary works of a religious character. He was consecrated first Bishop of Niger Territory, West Africa, June 29th, 1864.

BISHOP AUSTIN'S JUBILEE.

FROM A CORRESPONDENT.

The address delivered by Archdeacon Farrar on the occasion of his Lordship the Bishop of Guiana entering upon the fiftieth year of his episcopate, spoke of the event as almost unique in the history of the Church; and it is stated as a fact that Bishop Austin is only the sixth bishop who has reigned so long, since the days of the Apostle John. Thus there has been only one episcopal jubilee celebrated in ten generations, and it must be confessed that a proud privilege is conferred upon the sons of British Guiana in being able to point to the head of the Anglican Church, as having lived to render service for a period of such unusual duration. Tall and erect, in full possession of his faculties, and distinguished by the noblest attributes of both cleric and gentleman, the Bishop can only be regarded as the most remarkable man this colony has ever seen. His life has been one of unceasing activity in the work of the Church, and time and again he has braved the dangers which have proved so fatal to the majority of those who have entered the little-known work of the interior. It is perhaps this hazardous missionary work which will appeal most to those outside the colony, but to those more directly connected with Dr. Austin, he is allied by other and stronger ties.

It has necessarily entailed an up-hill fight to establish and increase the position of the Church in this colony, and all through, for fully fifty years, the heat and burden of the day has fallen upon the Bishop. Unflinchingly has he performed his duty during this great length of time, always advising his ministers to take the path of peace, and proving a friend to all with whom he has come in contact, and the enemy of none. "Felicitates," with the signature "Cantuar,"

was the brief but happy greeting cabled across the ocean from the head of the Church in England. Indeed it is an occasion for felicitations, and every true heart in this country must wish that the Bishop may live to see adequate celebration of the completion of his jubilee.

Bishop Austin was born at Stone, in Staffordshire, on November 7th, 1807, in an inn, while his parents were travelling from Scotland to the west of England; and, ever since, his life has been one of almost incessant motion. He was, at the age of 35, consecrated Bishop; thus on the 24th of August, 1892, the Bishop will have actually completed 50 years as Bishop of Guiana. The Bishop's position has always been that of a sound Churchman, holding fast the Catholic Faith in its entirety, though it is perhaps hardly necessary to say that his catholicity has always been that of a loyal member of the Church of England.

Archdeacon Farrar thus concludes his address: "At the age of 82 the Bishop started on a visitation tour to the distant Potaro and other missions, a journey of 81 days: a journey that taxes the strength of much younger and stronger men. And during the present year, his 84th, the travelling on visitation is incessant. The time must come when these journeys will be no longer possible. But meanwhile we may thank God for His protection to our chief guide and pastor. As the years draw onwards to the end, and the shadows lengthen, who can guess the thoughts of such a man as this? What depths of hope, of holy fear, and joy, and chastened sorrow are in that past! What a life story is here, if it could ever be really told; if it could ever be really known! God grant to our Bishop, in his declining years, the peace that passeth understanding, and the happiness that grows more real, more radiant, as the traveller hastens to the brightness of the other shore, and when, at last, that shore is won, O just and faithful knight of God,—the beatific vision.

CHICAGO.

WM. E. MCLAREN, D.D. D.C.L., Bishop.

The adjourned meeting of the committee of the World's Fair Church Congress was held in the Church Club rooms on last Monday, the Bishop of Chicago presiding. A communication was read from the St. Andrew's Brotherhood, with reference to holding a convention at Chicago in 1893. The report of the special committee appointed by the last meeting was adopted. This report embodied the following:

Resolved: That before taking further steps we proceed to ascertain by correspondence the opinion of the Church at large with regard to the advisability of holding such a Congress.

The report was accompanied by a circular letter prepared by Bishop McLaren, which the committee ordered printed and sent to representative Churchmen in the several dioceses. The importance and almost necessity of the Congress becomes more and more apparent, and at the same time is felt the need of co-operation by the Church at large, especially in the way of approval and interest. It is estimated that the expenses may be nearly ten thousand dollars, of which the Churchmen of Chicago will contribute a large proportion.

CITY.—The Bishop of Mackenzie River, Dr. Reeves, departed for his distant diocese on Tuesday. Last Sunday he addressed the congregations of Trinity and St. Mark's.

Wednesday, Jan. 20th, has been appointed as the Quiet Day for women. The services will be held at the cathedral from 10 A. M. to 4 P. M., conducted by the Bishop. At one o'clock there will be an intermission for luncheon which will be served in the Mission House. An offering will be taken in the cathedral to defray the necessary expenses.

The Retreat for the clergy this year will be held in June, at Waterman Hall. Probably a Quiet Day will be appointed before Lent begins.

The anniversary of the Church Home for Aged Persons, was celebrated at the church of the Transfiguration on Tuesday, Dec. 29th. The sermon was preached by the Rev. F. W. Tomkins, Jr., rector of St. James' church. After the services the home was opened for a reception and luncheon. The annual meeting of the trustees was held on the same day. O. W. Ballard, treasurer, reported receipts, $5,901.88; disbursements, $5,510,66; cash on hand, $391,22. The assets are: House and lot, $10,000; furniture, $1,000; in savings bank, $300; other cash, $91.22; total, $11,391.22. Liabilities, mortgage on house and lot, $2,500. The treasurer of the lady managers reported receipts, $825.85; expenditures, $805.20; balance, 20.65, and all bills paid.

At Grace church on Christmas, a beautiful credence table, offered by Mrs. Sylvester Thayer in memory of her husband, was solemnly blessed by the rector. It is composed of Carrara marble, with columns of onyx, and at the back, under an arch of marble, a beautiful cross of yellow onyx, inscribed "In memory of Sylvester Thayer. The Communion of Saints."

The 28th annual report of St. Luke's free hospital has been issued. It shows that the amount of work done has been enormous, but that the deficit, which last year was $20,000, mounts up this twelvemonth to $30,000, and that there are large wards ready to open, but, because of the expense, this cannot be done. It is set forth that this charitable institution is not rich; that the sums given it go into endowments; that only the income can be used; that not a cent of the $44,000 donated the last two years has yet been received; that the contributions of all the Episcopal churches of the diocese have been but $3,000, as against $6,000 last year; that unless the churches rally to its support, the hospital will be greatly crippled; that the trustees have erected an apartment building on its grounds, from which, after next spring, an income of $13,000 annually is expected; that by the generosity of Mrs. Elizabeth Stickney and by the exertions of Mrs. Locke there have been added a complete diet kitchen and cooking-school where the nurses will be thoroughly taught invalid cooking; that beds have been endowed by Mrs. William Fabian, Mrs. George H. Laflin, Edward H. Sheldon by will, Trinity church, George Plant Locke, Albert Hayden, and Mrs. C. D. Roys; that the Johnston addition has been completed, the children's ward lavishly fitted up by Miss Florence Pullman, and made the finest of the kind in the country; that the Johnston building is fully occupied, but, though the two larger wards for men and women in the old building have been put in order to receive 40 patients, they are kept closed because there are no funds to open them with; that in 1890 there were 1,050 admissions, 611 free, and 439 pay and part pay; that last year there were 1,172 admissions, with but 514 pay and part pay.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On the afternoon of Holy Innocents' Day, the trustees of St. Johnland held their 21st annual meeting at the rectory of the church of the Ascension. The former officers were re-elected. Messrs. J. McLean Nash, Peter B. Olney, and J. Noble Stearns were elected members of the board of trustees to fill vacancies. The treasurer, Mr. Edward Schell, reported that the expenses of the past year had amounted to $21,098, and the receipts to $16,600. It is understood that there are, however, available funds to make good the difference. The Rev. Joseph F. Jowitt, the new superintendent and chaplain of the institution, reported 105 as the average number of persons cared for during the year.

On Monday, Holy Innocents' Day, occurred the Christmas festival of the Sunday school of St. Stephen's church, the Rev. A. B. Hart, rector. Owing to the litigation in which this parish has been involved, the Sunday school has suffered. Of late it has undergone revival, and the Christmas was especially bright and joyous.

The annual service and meeting of the Guild of St. Barnabas for nurses, was held on the Monday before Christmas, at the church of the Holy Communion. Several new members were received by the Rev. Henry Mottet, who is chaplain of the guild. The Rev. Breddin Hamilton was the preacher. At the business session officers were elected for the ensuing year.

The new St. Bartholomew's parish house is actively at its aggressive work. The attendance at the rescue meetings held there by Col. Hadley, is large. The provision for meals for the poor is accomplishing great good, and tickets are issued to the rich for distribution to the worthy poor, as help in place of money. On Thanksgiving Day 800 dinners were supplied to poor children alone. Recently classes have been formed in cooking, millinery, typewriting, and drawing, as a means of training worthy women for employments by which they can support themselves. The practical utility of a great parish house, as a helper in Christian work, is being demonstrated every day.

St. Ambrose's church has just established guild rooms, which will be freely open every afternoon for women, and every evening for men.

The rector of the church of the Holy Sepulchre, the Rev. Dr. Hughes, has been delivering a special course of lectures, entitled "Scriptural Talks on Common Subjects." Such topics as novel reading, theatre going, and intemperance, have been touched upon. The course has proved to be popular, and another like it will probably follow soon.

A friend sent to the City Mission Society of the Church, a gift of Christmas cards to supply all the inmates of the hospitals, homes, and asylums ministered to by the society.

The Rev. John W. Shackelford, D. D., lately rector of the church of the Redeemer, has recently been appointed to act as one of the general missioners of the Church Parochial Mission Society.

The Rev. Dr. Mansfield has been appointed to act as chaplain of Bellevue Hospital, succeeding the Rev. Henry St. George Young of the City Mission Society, who has been given charge of rescue work.

The Woman's Infirmary begun sometime since by parishioners of St. Andrew's church, Harlem, has lately become an incorporated institution, with the rector of the parish at the head of the board of trustees.

The Parish Aid Society of Grace church, Harlem, the Rev. D. Brainard Ray, rector, has lately raised $1,200 for the current expenses of the parish. The parish has had a struggling existence of some 28 years, and during that time has done a steadily increasing spiritual work on the east side of that portion of the city.

On Christmas Day a special effort was made to increase the endowment of the church of the Transfiguration, the Rev. Dr. Houghton, rector. The present amount is $53,697,79, and it was proposed to make this an even $60,000. The offertory was about $3,000, and from other subscriptions it is hoped to approach the sum desired. This church known as the "Little Church around the Corner," is rapidly becoming a "down-town parish," and will in time be forsaken by its wealthier parishioners. Endowment is a practical necessity for the permanent efficiency of its work. Dr. Houghton, the first and only rector, earnestly desires to leave the church he founded years ago on the then outskirts of the city, in a position to minister to the poor, despite the vicissitudes of city growth.

The Christmas festivals of St. Augustine's Sunday school, Trinity parish, were celebrated in accordance with their usual custom, *i.e.*, upper grades tree on the evening of Holy Innocents' Day; lower grades tree, the following evening, and that for the infant department on Wednesday afternoon at 3 o'clock. By this arrangement an opportunity is afforded of inviting the parents of the scholars and friends of the school to participate in the same, which they did in good earnest. The carols were well selected, and the singing throughout the service rendered heartily. The honor roll prizes of the school are always presented at Christmas, being graded as first, second, third, and fourth class prize. In the advanced department nine gold medals were awarded to as many girls for five years' perfect record in attendance, lessons, and behavior; seven out of this number having kept their record for five successive years. Since 1883 (including present year) the total number of gold medals awarded is 37. There were also a number of silver medals, etc., for one year's perfect marks, the recipients in several cases being former gold medalists. In addition to these, Dr. Kimber awarded four prizes to the writers of the best abstracts of sermons within the last few months. Considering the fact that this school holds two sessions, except during the summer, when the morning session only is held, and that no excuse is allowed for any cause, the prize record reflects great credit upon all concerned. The Sunday school is in excellent working order, and continues its prospect of a bright future, "for the glory of God and the salvation of the people."

At Grace church, there were two Christmas celebrations of the Eucharist. The rector, the Rev. Dr. Huntington, was celebrant at the second one, and preached. The musical service included Handel's "Break forth with joy," Selby's *Te Deum* and *Benedictus* in C, and C. Buck's "O Zion, that tellest good tidings."

The church of the Holy Trinity, which is still unfinished, was decorated with greens for Christmas. The vested choir, under the direction of Mr. H. W. Parker, organist and choir master, rendered an elaborate service, including Stainer's anthem, "O Zion, that bringest good tidings," and Gounod's "O sing to God."

At the church of St. Mary the Virgin, a service of high ritual was conducted on Christmas Day, and the altar was brilliantly lighted with candles and decorated with flowers. The Rev. Father Brown was preacher and celebrant.

BREWSTER.—A pair of valuable brass altar vases and a credence bracket were presented to St. Andrew's church by the Sunday school on Christmas Eve. The rector, the Rev. Percy C. Fenn, reports a very large school. During the past year it has become self-supporting. The early Celebrations and those on holy days are well attended.

ANNANDALE.—The term at St. Stephen's College closed with three days of examination which, under the new rules, were unusually severe. No reviewing is now allowed, and other requirements are stricter than formerly, with a view to increasing the standard of scholarship. The Christmas holidays will be over Jan. 5th, at which time a number of new students are expected to enter college, for whom no room was found in September. The opening of Hoffman Hall, the new dormitory, adds increased accommodations, much needed. A new system of sewerage has been laid to connect with the college buildings, and bath rooms are also furnished in the new gymnasium. It has been stated that 27 churches and missions in Dutchess county are now being served by clergymen who are graduates of St. Stephen's College.

SING SING.—On Tuesday of the octave of Christmas, Bishop Potter dedicated the new edifice of Trinity church. The Rev. Clarence Buel preached the sermon. The new church is cruciform, and in Gothic architecture, and is very substantially built of St. Lawrence marble. It has a seating capacity of 574, and the whole cost was about $50,000. The chancel was erected and furnished by Mrs. Benjamin Moore in memory of her husband, and the rose window at the front of the church is a memorial to Marlborough and Elizabeth Churchill.

YONKERS.—The Rev. William H. Mills, D.D., rector of St. Paul's church, has been temporarily prostrated by overwork. Alarming rumors at first set afloat as to the seriousness of the ailment, have been contradicted, and he is reported to be making rapid progress toward complete recovery.

WESTCHESTER.—At St. Peter's church, the Rev. F. M. Clendenin, rector, there was a midnight celebration of the Holy Communion at Christmas. The children of the parish provided gifts for the poorer children of St. George's mission.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

The Woman's Auxiliary of the Fourth District of the diocese held its quarterly meeting on Dec. 17th, at the chapel of St. Paul's Cathedral, Syracuse. The exercises consisted of a devotional meeting in the morning and business meeting in the afternoon. At the morning service Bishop Huntington celebrated the Holy Communion, assisted by the Rev. Dr. Henry R. Lockwood, rector of the parish. The Bishop made an impressive address on the need of thorough consecration to the missionary work, and the still greater need of the constant realization of the necessary dependence upon Scriptural powers. After an enjoyable lunch, given in an adjoining house, by the city parishes, the business session was held, at which Mrs. C. P. Fuller, the president, presided. The diocesan president, Mrs. S. C. Knickerbocker, made an earnest appeal for renewed effort. At four o'clock the Junior Auxiliary was addressed by the Rev. W. DeL. Wilson, of St. John's, Syracuse.

January 1, Church rooms at Nos. 21 and 22 Larned building, Syracuse, were opened for the use of committees, guilds, corporations, charitable and missionary societies, an office for the Bishop, and for general business pertaining to the Church in the diocese. The rooms will be opened at all hours on week days and evenings.

Bishop Huntington has been doubly afflicted by the recent deaths of two relatives of his family circle: his infant granddaughter, Mary Huntington Sessions, child of Mr. and Mrs. A. L. Sessions, of Brooklyn, aged 12 days, and his brother-in-law, John Osborne Sargent, brother of Epes Sargent, the well known poet. Mr. Sargent at one time conducted the Boston *Atlas*, a prominent Whig paper. A few years later he became associate editor of *The Courier-Enquirer*, of New York. With A. C. Bullit he afterwards founded and conducted *The Republic* in Washington. Subsequently Mr. Sargent practiced law in Washington and New York.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The annual Christmas entertainment at St. Luke's Church Home and Hospital, Detroit, was given by the ladies of St. Paul's parish. Bishop Davies was present and added to the pleasure of the occasion by his kind and genial manner. The Rev. Mr. Hastings after a short prayer made a few well chosen remarks. Some hymns were sung, and Miss Moore kindly entertained the inmates by some amusing recitations. A present was then given to each member of the household, 40 in number, and a supper was provided by the ladies which all enjoyed. Bishop Davies preached at the hospital on Sunday, Jan. 3rd.

The Rev. A. A. W. Hastings will early in January leave his post as assistant at St. Paul's, Detroit, to become rector of St. James' church, Painesville, Ohio.

A new window of beautiful design and workmanship has been placed in the chancel of St. Andrew's church, Ann Arbor. It is a memorial of Dr. Ebenezer Wells, and of his daughter, Sarah Lilian Wells, and is in admirable keeping with its purpose. The window represents the angel of the resurrection at the tomb of our Lord. The glass is from the factory of Charles Brooks, in London.

Prof. F. Z. Scott of the University of Michigan is conducting a course of Bible study each Sunday afternoon at Harris Hall, Ann Arbor. The subject is the book of Job treated mainly from a literary point of view. Hobart Guild, Ann Arbor, is prospering under the conduct of the Rev. Mr Holland. At a recent reception given by the guild there was an attendance of between 200 and 300.

Substantial improvements and repairs on Trinity church, Houghton, have just been completed at a cost of $1500.

Much interest has been excited in Church circles by the negotiations for the transfer of the Saginaw Hospital to the Church, which have been conducted by the Rev. Dr. Babbitt for some months past. The value of the buildings, ground, and equipment, is estimated at $30,000, and according to a written option secured by the Rev. Dr. Babbitt, the Church had the right to take all these, free of charge, by Jan. 1st. The donors of the hospital also agreed to make an effort to raise $15,000 towards an endowment of $30,000 as a beginning of a larger endowment. The Church, on Dec. 31st accepted the option as to the legal title and possession of the property, but insisted that the $15,000 contemplated in the option be raised before it took the practical management of the hospital. By consent of both parties, the option was extended to March 1st. There is no doubt of the $15,000 being raised, as several gentlemen stand ready to give endowed beds. The Church in Michigan now has a great opportunity to secure a fine diocesan charity. It is in contemplation to attach a deaconesses' training school to the hospital, there being no such institution in the West or North-west.

A mission will be held in St. John's parish, Saginaw, from Feb. 20th to March 1st, inclusive, under the auspices of the Parochial Missions Society. The Rev. John W. Shackelford, D. D., of New York, general missioner of the society, will conduct the Mission.

The Rev. Julian E. Ramsdell, rector of Trinity church, Lowville, Central N. Y., has become assistant to the Rev. Dr. Babbitt, of St. John's church, and will immediately enter on his duties.

The members of St. Paul's church have purchased the lot in the rear of the church, and built on it a handsome and commodious rectory, now occupied by the rector, the Rev. W. H. Galleher.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

JACKSONVILLE.—Trinity church is the oldest parish organization in the State, but for some reason it has never been a strong parish. Two years ago last month the Rev. J. M. C. Fulton, D.D., became its rector. One condition of his acceptance of the parish was that a new rectory should be built upon the beautiful church grounds. This was done, and in December, 1889, the rector and his family moved in, and in January the Bishop blessed the rectory and instituted the rector. A guild of the parish was soon organized, composed of some dozen working chapters, which have proved a marvellous aid to the rector in all parish work. The Sunday school was thoroughly organized and supplied with all necessary helps for successful working. During the past summer and autumn a commodious parish house has been erected, consisting of a hall seating 200 persons, an office for the rector, and a choir-room. This building is connected with the church by a corridor. The church itself has been most beautifully frescoed, the sanctuary much enlarged, a new altar rail put in, and the choir so enlarged as to seat thirty men and boys in the elegant stalls provided. In September, the Rev. Philip G. Davidson began training a boy choir, and his success has been so marked that on Christmas Day they were admitted by the Bishop, and rendered most efficient service. On Nov. 29th the Bishop visited the parish for the purpose of blessing an elegant memorial antique oak pulpit, with brass desk and ornamentation, and an exquisitively carved eagle lectern, also a memorial. The pulpit was erected by the late Miss Florence Peck to the memory of her mother, and but two days after she gave the order she suddenly died. The lectern was given by the Wakely family, in memory of their parents, who died in England. On Christmas Day, the Bishop, at the early Celebration, blessed another memorial in the form of a polished brass candelabra, standing at each end of the altar, seven feet and eight inches high and having nine porcelain candles each. The candelabra are a memorial of Miss Peck, from her sisters, Mrs. Galbraith and Mrs. Hill, living in Connecticut. At the admission of the vested choir, the Bishop also blessed a beautiful brass processional cross, given in memory of Dr. Charles Easter, a son of the former rector. The font has been changed to its proper place near the entrance of the church, and a beautiful brass ewer provided, in memory of Mr. E. J. King, a former vestryman. The children of the Sunday school were made glad and much edified on Christmas Eve by the presence of a Jacob's Ladder in the new Trinity hall. But Christmas Day was the crowning glory of all. The Bishop, though much under the influence of "la grippe," seemed at his best; the vested choir, under the direction of the Rev. Mr. Davidson, won universal admiration, while the services were truly hearty and devout. During the past two years 39 have been confirmed, many have returned to the Church and her communion who had lapsed, while the congregations are large and the Sunday school flourishing. The rector enters upon his third year full of hope, and the parish are a unit with him in all Christian endeavors. *Laus Deo.*

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

TOWANDA.—A service commemorative of the incorporation of Christ church, 50 years ago, was held on Sunday morning, Dec. 20. A sermon preached by the rector, the Rev. William E. Daw, on the occasion, gave a review of the life of the church in the last half century, from which the following points of interest are taken: Previous to the incorporation of the parish, two missionaries, the Rev. S. T. Lord and the Rev. R. G. Hays, ministered from 1834 to 1840, and prepared the way for the founding of the church. The old court house was the place of service, and the Sunday school met in the "fire-proof building" of the county. A small church, in Gothic style, 36x50 feet, was erected in 1840, and consecrated in 1842. This building was raised up in 1848 and a Sunday school and vestry placed under it. A tower was added in 1851. In 1853 the rectory was built, on ground given by the Rev. B. J. Douglas. On Sept. 19, 1868, the corner-stone of the present church was laid by Bishop Stevens. The foundations were built, and there the work rested for 20 years. Renewed efforts were made to complete the new church, under the rectorship of the Rev. W. E. Wright, which resulted in complete success. The first service in the new church was held on July 7, 1889. There have been 687 persons baptized, 454 confirmed, 338 burials, and 128 marriages.

In forecasting the future life of the parish, the rector called attention to the problems which were to call forth the zeal of the people in meeting them: The consecration of the church, on the payment of the balance of the debt, pledges for which have been given with the exception of about $350; the needs of the musical service of the church demand a new organ; the corner of the church lot needs beautifying, and the heap of ruins cleared away. The interior decoration of the walls of the church, and the removal of the debt upon the rectory would be the last things to be done. The parish starts out on its second stretch of 50 years with a great work before it, but with a zealous people ready to give themselves heart and soul to this work.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The Rural Deanery of Northern Colorado was convened in the cathedral, Denver, Dec. 17th and 18th. On the evening of the 17th, Evening Prayer was said, and a sermon preached by the Rev. J. W. Henry. The Rev. John Harrington followed with an address. The programme of the 18th was as follows; 9 A.M., Morning Prayer; 11 A.M., ordination services, as recorded in another column. Mrs. Spalding entertained the clergy and their wives at luncheon, at 1 o'clock. At 2 P.M., the Rev. Frederick Kramer read a paper on Psalm xxii: 17. Dean Hart led in a discussion on the "Teaching of Morality" in our public schools. A missionary service was held in the evening.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

MAY.

1. A.M., East Boston, St. John's; P.M., St. Mary's for Sailors; evening, Chelsea, St. Luke's.
2. Evening, Haverhill, Trinity.
3. Evening, Linden, St. Luke's.
4. Evening, Wakefield, Emmanuel.
5. Evening, Somerville (West), St. James'.
6. Evening, (Newton) Chestnut Hill, The Redeemer.
8. A.M., Hyde Park, Christ; P.M., Roslindale, Our Saviour.
10. Evening, Boston, St. John the Evangelist.
11. Evening, " St. Augustine's.
12. Evening, South Boston, The Redeemer.
13. Evening, Everett, Grace.
15. A.M., Lexington, Our Redeemer; P.M., Arlington, St. John's; Evening, Cambridge, St. James'.

18-19. Boston, Trinity, diocesan convention.

22. A.M., Plymouth, Christ; P.M., Duxbury, St. John the Evangelist.
24. Framingham, St. John's; Framingham (South), St. Andrew's.
25. Northampton, St. John's.
26. Greenfield, St. James'.
27. Westfield, Atonement.

JUNE.

4. Wareham, Good Shepherd.
5. Falmouth: A.M., St. Barnabas'; evening, Wood's Holl, Messiah.
6. A.M., Vineyard Haven, Grace; P.M., Cottage City, Trinity.
7. Nantucket, St. Paul's.
11. Chicopee, Grace.
12. Springfield, Christ; Holyoke: St. Paul's.
15. Cambridge, Episcopal Theological School.

BOSTON.—Midnight service was held in Trinity church on the last day of the old year. Bishop Brooks was present and was assisted by the Rev. Messrs. Parks, Brown, and F. B. Allen. The Rev. R. C. Smith preached. The report of this parish has just been printed. It contains a full list of the guilds and societies, and hereafter every Sunday afternoon at 3, a children's service will be held in the chapel. The library now contains over 1,000 volumes, and is open to all habitual worshippers.

Theatre services will be resumed Jan. 3, under the charge of the former committee. The place will be the Columbia, and the expenses are fixed at $1,800. The Bishop has endorsed the undertaking in a printed letter.

The Rev. Dr. Holland recently delivered a spirited address on the Christian Social Union, at the Church rooms. The outcome of this will be the starting of a branch of this society. The Rev. W. D. P. Bliss is a member of the executive committee in the United States, and may have it in charge.

The credence table, which has recently been presented to the church of the Advent, is in memory of Oliver Smith Wells, a former chorister.

NEW BEDFORD.—At the recent visitation of the Bishop to the churches of this city, 33 were confirmed in Grace church, 30 in St. Martin's, and 19 in St. James'. There is a Swedish service at Grace church every Sunday under the charge of the Rev. Hugo Klaren. The foundation of the new parish house is already laid.

LEE.—The Christmas tree at St. George's church, through the kindness and skill of two members who are electricians, was lighted by electricity, and presented a magnificent appearance. The parish contemplate the purchase of a rectory before long, and have a fund for that object.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN DIEGO.—St. Paul's parish has been building a neat chapel for its mission of St. James'. The parish continues its interest in missions. By the last annual report it appears that the work of its branch of the Woman's Auxiliary was larger than that of any other parish in the diocese, it being in value of boxes and money over $1500. At a recent visitation of the Bishop 36 persons were confirmed.

QUINCY.

ALEXANDER BURGESS, D. D., LL. D., Bishop.

PEORIA.—St. Paul's church was elaborately and beautifully decorated for the Christmas season. On Christmas Eve, at 7:30, there was a children's carol service, with an address by Bishop Burgess, a Christmas tree, and oranges and candies distributed to the little ones. The midnight Celebration of the Holy Eucharist was well attended, and was very impressive. The rector, the Rev. S. G. Jeffords, officiated, assisted by the Rev. H. C. Dyer, master of Jubilee school. On Christmas morning, at 10 o'clock, the rector conducted the service, and preached an able discourse, and Holy Communion followed. On Sunday, Bishop Burgess delivered eloquent sermons, morning and evening, and in the evening confirmed a class of 18 persons, mostly adults. The music by the vested choir at these services, was of a very high order. The progress made under the thorough training of the new director and organist, Prof. Plome, is remarkable. A Christmas box, with gifts valued at $74, was sent to the Orphanage of the Holy Child, at Springfield. The Society of the Royal Law meet s every Saturday afternoon, and makes garments for the poor,and they have o: ganized a sewing class for little girls. The parish is in a live and flourishing condition.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Rev. E. Edwards Beardsley, D. D., LL D., rector of St. Thomas church, New Haven, died at the rectory on St. Thomas Day, of pneumonia. He had been ill only a short time, and was not considered seriously sick till a day or two before his death. Dr. Beardsley was born Jan. 8, 1808, at Stepney, in the town of Monroe, Fairfield Co. He was prepared for college at Norwalk Academy, and entered Washington, now Trinity College, in 1832. He was ordained to the diaconate by Bishop Brownell, on the 11th of August, 1835, and priested the following year, October 24th. Immediately after his ordination he took charge of St. Peter's church, Cheshire. On the death of the Rev. Allen C. Morgan he became temporary principal of the Episcopal Academy, and remained in that position several years. In 1848 he became rector of St. Thomas' church, Ne v Haven, then holding services in a small rented building in Orange street. The present church was built in 1855, but it has undergone many changes and embellishments, resulting in the stately structure of to-day, which stands as a monument to his work and activity. Dr. Beardsley was married to Jane Margaret Mathews, the youngest daughter of the Rev. Edmund Mathews, on Oct. 11th, 1842. She died suddenly Aug. 30th, 1851, leaving one child, a daughter. Dr. Beardsley was well known, not only by men generally in Connecticut, but by Churchmen all over the land, and by scholars on both sides of the Atlantic. He has written many volumes. Among them are the "History of the Episcopal Church in Connecticut, from the Settlement of the Colony to the Death of Bishop Brownell in 1865," which has passed through several editions; "The Life and Correspondence of Samuel Johnson, D.D., Missionary of the Church of England in Connecticut, and First President of King's (now Columbia) College;" "The Life and Times of William Samuel Johnson, LL.D., First Senator from Connecticut and President of Columbia College;" "Life and Correspondence of Rev. Samuel Seabury, D. D., First Bishop of Connecticut and of the Episcopal Church in the United States,"—all well known volumes. Besides these many of his sermons and addresses have been published. Trinity College made him a D. D. in 1854, and Columbia gave him the degree of LL.D. in 1874. For many years he has been the leading clergyman in the diocese. Since 1869 he has always represented the diocese of Connecticut in the General Convention as one of its deputies. Twice he was president of the House of clerical [and lay delegate in the General Convention—in 1880 at New York, and in 1883 at Philadelphia. Since 1850 he has constantly been on the Standing Committee,and for many years its president. At the time of his death he was the oldest presbyter in] the diocese in point of service. He was also the senior trustee of Trinity College and the Episcopal Academy at Cheshire, and president of the trustees of the Bishop's Fund. Besides these he held many other important trusteeships where business capacity and strict integrity were needed.

On Saturday, Dec. 26th, Dr. Beardsley was buried. The service was held in the parish church at two o'clock, the Bishop, assisted by the Rev. Drs. Vibbert and Harwood, officiating. The body, resting in a plain oak casket, with a heavy oak cross on the top, was placed in the vestibule of the church about an hour before the services began, when it was viewed by hundreds of people. On the foot of the coffin rested a wreath of ivy leaves and also branches of palm. There were some sixty clergymen present and taking part in the service. The honorary pall-bearers were the Rev. Dr. Tatlock, of St, John's church, Stamford; the Rev. S. O. Seymour, of Trinity church, Hartford; the Rev. Dr. Samuel Harts, and the Rev. E. S. Lines, the four surviving of the Standing Committee, and also the Rev. Prof. Beckwith, and the Rev. E. W. Babcock, a former assistant of Dr. Beardsley in St. Thomas' church. The acting pall-bearers were the wardens and vestrymen of St. Thomas' church. The interment took place immediately after the church service, in Grove street cemetery, and was private, being attended only by relations,and the wardens and vestrymen of the church. The clergy met in the church immediately after the funeral and appointed a committee to draw up suitable resolutions, and to attend to other matters in connection with the decease of one who had been so prominent in the councils of the diocese.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

BETHEL.—Christ church has received a fine toned bell, the gift of Mrs. Mary Laurette Wilson, wife of Hon. J. J. Wilson, as a memorial of her parents. It bears the following inscription: "In memory of the Rev. A. D. McCoy and his wife, Elizabeth." The Christmas services were very interesting. The excellent singing by the vested choir of misses and children, trained by the rector, was a prominent feature. A former rector of the church, the Rev. M. P. Stickney, now in his 87th year, was made the recipient on Christmas of a "round-robin," tastefully decorated and bearing messages of affection and regard. The present rector, the Rev. Geo. Aloysius Wilkins, and his family, were kindly remembered by the parish in the way of valuable Christmas presents.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

Mr. Hofer of Avondale, has endowed another bed at the diocesan Children's Hospital at Mt. Auburn, the amount required for such endowment being $3,000.

The late Mr. Lewis of Mt. Vernon, a civil engineer, gave his large library of some 1,600 volumes to Kenyon College. It was brought out from Mt. Vernon a few days since and placed in position at Hubbard Hall.

Dr. Jones has resigned the rectorship of St. Paul's, Mt. Vernon, and has removed to Gambier, and lives in the Bodine House.

Not less than a dozen Bexley Hall students are absent every Sunday acting as readers in vacant churches in all parts of the State.

Deaf-mute services were held in Dayton, Cincinnati, and Marietta, Nov. 6th, 8th, and 9th, with good congregations. Holy Baptism was administered at Christ church, Dayton; and Holy Communion at St. Paul's church, Cincinnati.

The Rev. Dr. Forrest has resigned the rectorship of Calvary church, Clifton. At the December meeting of the Cincinnati Clericus, a resolution expressive of regard and regret at his removal, was passed. Prior to his departure the clergy of Cincinnati and vicinity, with their wives, and a few private friends, were invited to a luncheon by Mr. and Mrs. Henry Probasco, at Oakwood, Clifton. At the last moment Bishops Vincent and Dudley were compelled to send their regrets, but Bishop Peterkin and a goodly number of the clergy were present. It was a most pleasant gathering although a farewell reception, and the many friends of our genial brother wish him "God speed."

The Rev. Erastus Burr, D. D., entered into the rest of Paradise, Dec. 15th, aged 86 years. The Bishop officiated at his funeral. He was rector of All Saints' church, Portsmouth, Ohio, from 1838 to 1873.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

LEWES.—St. Peter's church, the Rev. G. S. D. Peters, rector, was neatly trimmed with holly and cedar, for the festival services. Midnight Mass began at 11 P. M. on Christmas Eve, with procession and full choral rendering. The service used was Agutter's *Missa de Amphibolo*, by choirs of between 30 and 40 voices. The other services were at 7, 10, and 11 A. M.; and 7:30 P. M. A fine brass processional cross has been given by the members of the choir. It has a staff of oak, and the cross proper is adorned with the *Agnus Dei*, and symbols of the four Evangelists in gilt. It is the work of the Gorham M'f'g. Co., of New York. A choir banner, with painting of St. Peter, and embroidered lilies, was also used. A new memorial altar and reredos, the offering, in memory of their departed friends, from many friends of the parish, far and near, was placed in position on Christmas Eve. It is an elegant piece of workmanship, made by S. G. Simmons, of Wilmington. It is of oak, darkened but not varnished, and richly carved. The altar has three recessed panels, with tracery, and spaces for painted panels, and a marble slab set into the mensa. The reredos rises 10 feet, with four battlemented and buttressed posts, holding, in recess, five panels. There are two retables, and in the centre is the tabernacle, finely carved, and supported by buttresses. The centre culminates in a point, holding a lancet arch, with elaborate carving, the whole finished by a *fleur-de-lis*. The centre panel is to have a figure of our Lord, and the others, SS. Peter, Paul, Andrew, and Mark. Offerings towards the altar, to the amount of $200, were presented on Christmas Day.

MISSISSIPPI.

HUGH MILLER THOMPSON, S.T.D., LL.D., Bishop.

VICKSBURG.—The Christ church Sunday school had its usual celebration on Christmas Eve. The church had been most exquisitely and appropriately decorated for the festivity. Promptly at 7 o'clock the children and teachers of the school, headed by the rector, marched into the church singing the triumphant processional, "What mean these shouts?" Then followed a service of carols. The Christmas carols sung at Christ church are always well rendered, but this year they were more melodious than ever. In an interval of the singing an address was made by Major W. P. Walthall, late U. S. consul to Demarara, aptly garnished by quotations from Milton's hymn on the Nativity. He was followed by Judge Speed, who told the children about the First Christmas Gift. In his closing remarks he presented to the church a most exquisite cross, which had been placed on the altar by the rector and organist of the parish, as a thank-offering to God for the great mercies he had shown them in the recent trials of sickness. At the conclusion of the ceremonies in the church all repaired to the Sunday school room, where there was a Christmas tree, and every child of the Sunday school, whether it had attended regularly or not, was made glad by a present. Christmas day was celebrated by divine service at 11 a. m., in which there was the usual pomp of ceremony and splendor of music, befitting the celebration of the festival commemorating the greatest event in human history, the incarnation of Almighty God.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The 4th annual festival of the vested choir of St. Stephen's church, the Rev. Henry T. Scudder, rector, was held on the evening of the Sunday after Christmas, when an elaborate programme of Church music was finely rendered.

On the Sunday after Christmas there were two celebrations of the Holy Eucharist at St. Paul's church, the Rev. John D. Skene, rector, and the children held a festival in the afternoon, with singing of Christmas carols.

On the evening of Sunday, Dec. 28th, a special service in the interests of deaf-mute mission work was held at the church of the Reformation, the Rev. John G. Bacchus, D. D., rector. The Rev. Dr. Thomas Gallaudet, general superintendent of the Church Mission for Deaf Mutes, interpreted the service in the sign language. The Christmas music was repeated.

On the evening of the Sunday after Christmas, the children's Sunday school festival was held at St. Peter's church, the Rev. Lindsay Parker, rector. The children occupied the entire body of the church, only the rear gallery being reserved for the members of the congregation. On New Year's Eve a watch night service was held, consisting of appropriate hymns, collects, a portion of the Litany, and an address by the rector. The doors were closed at 11:45 P. M., and no one was admitted after that time. At the completion of the solemn service, the clergy came to the chancel steps, and received the New Year's greetings of the congregation.

A service of interest was held Sunday evening, Dec. 28th, at the little church of the Holy Comforter. This mission church is the result of labors begun several years ago in one of the poorest and most crowded wards of the city, by Miss May Kearny, and a number of parishioners of St. Ann's church. It is a memorial of the late Rev. Dr. Noah Hunt Schenck, rector of St. Ann's, and of his wife, Anna Pendleton Schenck. Christ church, Bedford ave., the church of the Messiah, and other parishes, have aided in forwarding the work, the rector of the first-named taking a specially active interest. At the service in question, there was presented, through Mr. M. Pendleton Schenck, son of the late Dr. Schenck, an endowment fund of $10,000, to sustain the worship of the church. The name of the actual donor was withheld, but it is understood to have come from a parishioner of St. Ann's. The endowment permits the mission to have for the first time a settled clergyman of its own, and the Rev. G. W. Mayer, who for a long time was chaplain of the Charity Hospital at Blackwell's Island, has accepted the appointment, and was present. Addresses were made by the Rev. Drs. Darlington and Alsop, the Rev. Chas. R. Baker, and Mr. H. Roys. The latter, as secretary of the trustees, expressed the gratitude of the congregation.

On the evening of the Sunday after Christmas, the Rev. C. L. Twing, as grand prelate of the order of Knights Templar, of the State of New York, preached a special sermon to a general congregation of Knights Templar and Masons, at Calvary church, on the subject of "Masonry, and its Relation to Religion."

On Christmas morning, the chimes of St. Ann's church rang "Christmas Bells," "Awake the song of adoration," "Hark, the herald angels sing," "Glory to God in the highest," and the anthem, "Let the merry church bells ring."

At Emmanuel church, there were Low Celebrations at 6:30 and 7:30 A. M. on Christmas Day. Matins was said at 10:30, and the High Celebration followed at 11 o'clock, at which time the rector, the Rev. H. O. Riddel, preached. The music was Tours' Mass in C, with several fine solo parts. The offertory anthem was Hopkins' "Let us now go even unto Bethlehem." On the Sunday after Christmas, the musical

service was repeated in the morning, and solemn vespers was sung at night, when the children of the Sunday school rendered a selection of carols. There was a daily celebration of the Holy Eucharist during the octave of Christmas. On the evening of the Sunday after Christmas, solemn vespers were sung, with Christmas carols.

The fine vested choir of the church of the Good Shepherd, the Rev. H. B. Cornwell, D. D., rector, was assisted in Christmas music by instruments. The anthem, "Sing, O heavens," by Tours, Haydn's "Hallelujah Chorus," and other selections, were well rendered.

Christmas Day was made notable at the church of the Redeemer, by the return to the rectorship, to which he has recently been re-elected, of the Rev. Stevens Parker, D. D. The vested choir under Mr. S. B. Seabury, organist, and Mr. E. J. Fitzhugh, choirmaster, sang an elaborate setting of festival music.

GARDEN CITY.—At the principal service on Christmas Day, at the cathedral of the Incarnation, there was sung for processional, the hymn *Adeste Fideles*; introit, psalm viii., *Domine Dominus noster*; offertory, "All the people," by Handel; Communion service in F, by Alexander Guilmant: *Laudate Dominum*, 6th tone royal. The service was rendered by the cathedral clergy, and the music by the vested choir of men and boys, under the direction of W. H. Woodcock, Mus. D., organist and choirmaster.

SEA CLIFF.—Bishop Littlejohn made a visitation of St. John's church on the evening of Dec. 12th, and confirmed a class of 15. Under the energetic efforts of the rector, the Rev. W. H. B. Allen, a valuable lot of ground has been secured by gift, and a beginning made of a building fund for a new church.

ST. JOHNLAND.—The chaplaincy of the institutions has been filled by the election of the Rev. Joseph F. Jowitt, who for some time past has been in charge of Trinity church, Red Bank, and Christ church, Middletown, N. J. The new chaplain has accepted his appointment.

FLUSHING.—On the evening of Holy Innocents' Day, the children of the Sunday school of St. George's church celebrated their Christmas festival in the chapel of the church. Near the door was a large box decorated with wheat, to represent a manger, and in this the children deposited gifts, which were later distributed to less fortunate little ones.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

MINNEAPOLIS.—St. Mark's Church Guild Hall, a memorial to the late Rev. Dr. Wells, is about completed. The Rev. Harry Nicols, of New Haven, Conn., has been chosen as his successor, and will enter upon his new field shortly.

Bishop Whipple has gone to Florida for the winter. He expects to return about the middle of April.

On Sunday after Christmas, all the Church Sunday schools of the city met for a union service of carols, in St. Paul's church. It was a glorious sight, and made a glorious sound. The several hundred children had learned in their own churches the carols, and were here led by the vested choir of St. Paul's. The Assistant Bishop addressed them on the lesson of the season, and catechised them, after which the rector, the Rev. Frank R. Millspaugh, made an appeal for the aged and friendless. The clergy of the city were all present in the chancel, lending interest to the occasion.

FERGUS FALLS.—The Rev. C. C. Rollit has not only made his parish self-sustaining, but has also established missions at Wadena, Oak Valley, and Eagle Bend, and secured support for the maintenance of a priest for these three missions.

EXCELSIOR.—The Rev. Edward Warren, of Whitby, Ont., has been appointed rector of Trinity chapel, and has entered upon his pastorate. A reception was tendered him at the Sampson House after the installation service. W. S. Milnor, Esq., mayor, and the people of the parish, extended a cordial welcome, and pledged their hearty support and co-operation.

ST. PAUL.—The Rev. C. D. Andrews, the rector of Christ church, is just recovering from a painful illness; he was able to appear in the chancel Christmas morning, long enough to wish his parishioners a happy Christmas.

The Rev. Sam'l Mills, rector of St. Peter's church for the past three years, has resigned, and gone to Crystal City, Mo. The Rev. Mr. Gibson, a retired priest, has been appointed by the Bishop to carry on the services until a rector has been found.

The festival of the Nativity of Christ was ushered in with a blinding snowstorm, but in spite of the inclement weather, large numbers of the faithful assembled at their respective churches. Christ church was handsomely decorated with cedar and holly. The service began with a Low Celebration at 8 A. M.; at 11 A. M., a full choral service and High Celebration followed, the Rev. Howard S. Clapp, preacher and celebrant. The music was rendered very effectively, the solos of Master George Nicol being excellent. Selections were given from Gaul's "Holy City," and the service was full choral.

St. Paul's church was beautifully decorated, especially the altar, chancel, and memorial windows. The service began with a Low Celebration at 8 A. M.; High Celebration, 11 A. M., full choral. The rector conducted both services, and preached an eloquent sermon upon the Incarnation. The musical programme was well rendered by the vested choir. Master Alex. Barclay, nine years old, sang, as a solo, Pinsuti's "Calm on the listening ear of night," in a creditable manner.

At St. John's the Evangelist, the decorations were of a simple, festal character, but thoroughly in keeping with the season. The music by the vested choir, as usual, was exceedingly well rendered, some of it given for the first time in St. Paul. Evensong, at 4:30 o'clock in the afternoon, also drew a large congregation, and was much appreciated.

The church of the Good Shepherd had a Low Celebration at 6:30 A. M., High Celebration and sermon at 11 A. M. The rector celebrated at both services, and preached an appropriate sermon. The music by the vested choir was hearty, and reverently rendered. The decorations of altar and chancel were of a churchly character, and the Eucharistic lights and vestments added greatly to the dignity of the services.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

EPISCOPAL APPOINTMENTS.

JANUARY.

8. Grace church, Mercer.
10. Epiphany, Bellevue.
17. Philadelphia,
24. Trinity, Braddock; St. Matthew's, Homestead.
25. Pittsburgh.
26. Celebration of 10th anniversary.
31. St. Andrew's, Pittsburgh; Christ church, Allegheny.

FEBRUARY.

2. Church Home, Pittsburgh.
3. Christ mission, Punxsutawney.
4. Horatio and Adrian.
5. Holy Trinity, Brookville.
7. St. Paul's, Pittsburgh; Trinity mission, Sharpsburg; St. James', Pittsburgh.
14. Calvary, Pittsburgh; St. Stephen's, McKeesport.
21. Pittsburgh: Ascension, St. Cyprian's, Calvary, anniversary Laymen's League.
23. Quiet Day for women, Trinity chapel.
24. Quiet Day for the clergy, Trinity chapel.
28. Church of the Nativity, Crafton; Atonement, Mansfield.
29. Redeemer, Fairmont.

MARCH.

2. Our Saviour, Du Bois; Holy Spirit, Reynoldsville.
6. St. Peter's, Pittsburgh; St. Stephen's, Sewickley.
10. Philadelphia.

DU BOIS.—Church work in this mission during the past year has been full of zeal and enthusiasm. A building debt of over $1200 on the church of Our Saviour has been cancelled, and faithful communicants have recently presented a beautiful oak altar, together with brass candelabra and vases. Four points of ritual are in use, and the Christmas Eucharist was celebrated by thankful hearts. During the celebration of the Divine Mystery the choir rendered the *Sanctus*, by Tours, *Agnus Dei*, by Calkin, and Concone's *Gloria in Excelsis*. The Brotherhood of St. Andrew are about to commence a service every Wednesday evening, at which addresses will be delivered by the rector and other members.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—Sunday, Dec. 27th, being the feast of St. John the Evangelist, was appropriately observed at the church of St. John the Divine, when the Rev. T. W. Davidson, priest in charge of the mission, preached an anniversary sermon. The Christmas festival of the Sunday school was held on the evening of the following day (Holy Innocents'), the chapel being filled. An address was made by the Rev. Mr. Davidson, and a feature of the occasion was that every boy and girl who could read secured a Prayer Book; to the others were given dolls and toys. Two special prizes were given for regular attendance during the year. There are in the school 14 officers and teachers, and 75 scholars.

The Rt. Rev. Dr. Jaggar, Bishop of Southern Ohio, preached on the forenoon of St. John's Day, at the church of the Epiphany, the Rev. G. H. Kinsolving, rector. It was very gratifying to the many friends of the former rector of the church of the Holy Trinity, to see that he was able to preach with such vigor after a lapse of two or three years of ill health.

Many of the Sunday schools in the city held their anniversaries on Holy Innocents' Day, or during the octave of the Nativity. At St. Mark's church, Frankford, the Rev. F. B. Avery, rector, in his address stated that the combined Sunday school had increased its membership more than 100 during the past year; the number reported to the convention in May last, being 600 in the schools, and 425 in the Bible classes; officers and teachers, 59.

At the church of the Saviour, West Philadelphia, on the evening of the 30th ult., two large Christmas trees were seen, one loaded with gifts for the scholars, and the other heavy under the weight of the presents from the school to the poor of the lower section of West Philadelphia. The classes gave 137 bags of flour, which were distributed subsequently to deserving poor families. The rector was assisted in the services by the Rev. James C. Craven, his assistant, and superintendent of the school, which is in a prosperous condition, having about 660 scholars.

The Rev. Joel Rudderow entered into eternal rest on the 30th ult. He was a native of New Jersey, where he was born March 6, 1818, on the Rudderow tract of land, part of which is now known as Merchantville. His ancestors were among the early settlers of West Jersey, and owned considerable property there, granted to them by the British crown. His great grandfather was directly instrumental in building St. Mary's church, at Colestown, N. J., the oldest Episcopal church in that section of the State; a graphic account of this building appeared in THE LIVING CHURCH about three years since. Mr. Rudderow graduated from the university of Pennsylvania in 1845. He became rector of St. Paul's church, Bloomsburg, Pa., in 1848; subsequently he was rector of the church of the Messiah, Port Richmond, Phila., and also chaplain of the Episcopal Hospital. Since 1867 he has been rector of St. Paul's memorial church, Upper Providence, Montgomery Co., which church he was instrumental in having built. He enjoyed remarkable health until recently, having officiated for the last time on Thanksgiving Day. Until a new rector is elected, arrangements have been made whereby the Rev. Benjamin Douglass will supply the services during the winter.

New Year's Eve services were held in several churches, notably at St. Peter's church and Christ church, both in Germantown. At the latter the service used was arranged by the Rev. Chas. H. Hall, D. D., rector of Holy Trinity church, Brooklyn, N. Y., and the music from compositions by Dudley Buck. A choir of 40 voices sang the service.

On the Feast of the Circumcision, the Rev. Alfred G. Mortimer, D. D., was instituted by Bishop Whitaker as rector of St. Mark's church. Morning Prayer was said by the Rev. Dr. J. W. Robins, and the Rev. F. D. Lobdell, one of the assistant ministers; which was followed by the office of institution, the Bishop reading the latter. The sermon was preached by the Rev. Samuel Upjohn, D. D., from the text, Isaiah xl: 31. The newly instituted rector was celebrant of the Holy Eucharist, the Rev. W. W. Rutherford, one of the assistant ministers, taking part in this service, which was choral, Merbecke's Communion service being sung. At the offertory, Dr. Philip Armes' "Give ear, O ye heavens," was rendered.

The will of the late Charles Ramsay, of Kensington, Phila., was probated Dec. 31, and contains several bequests of $500 each to local charities and congregations, including one to Emmanuel church "for the parsonage fund."

An effort is being made to revive the choir festival, or establish a Choral Union. It is proposed that the vested choirs of the several parishes shall unite in rendering a full choral Evensong in February next, or after Easter, in some one of the large churches, with Bishop Whitaker as preacher, whose assent has been given to the proposed service.

The Society of Biblical Literature and Exegesis met on Dec. 29th and 30th in the Assembly rooms of the A. S. S. Union, Dr. Talbot W. Chambers, of New York City, in the chair. The meetings were very well attended, a number of the papers read calling forth spirited discussion from the members present. All the papers offered dealt more or less directly with questions concerning the Old and New Testaments. The first paper was on "Anomalies of the New Testament," by the Rev. Dr. E. P. Gould, of the Divinity School. The Rev. Prof. Henry Ferguson, of Trinity College, Hartford, Conn., in a treatise upon the "Song of Songs," endeavored to prove that the "Shepherd Lover" and the King were identical. The Rev. Prof. J. P. Peters, Ph.D., of the University of Pennsylvania, offered some interesting notes on "Difficult passages in the Old Testament," Other essays were presented and read by prominent doctors, both Christian and Jewish; while a number sent in by absent members could not be read for lack of time.

BRYN MAWR.—At the evening service at the church of the Redeemer, Dec. 30th, the members of the Merion Madrigal Society assisted the vested choir in singing a number of carols and hymns. There was altogether a chorus of about 50 voices, under the direction of the choir-master, Mr. Edward Witherspoon.

HONEYBROOKE.—The congregation of St. Mark's, on parting with their late rector, the Rev. W. S. Baer, who goes to St. Martin's, Radnor, presented him on Christmas Day with a handsome gold watch, appropriately engraved. So valuable a gift betokens great interest and affection from a mission composed of so few members and of small means. The Rev. Louis R. F. Davis, who is in deacon's orders, will take charge of St. Mark's and will also look after the interests of St. Mary's church, Warwick.

WAYNE.—Bishop Whitaker visited St. Mary's parish, the Rev. Dr. Conrad, rector, on Sunday afternoon, Dec. 20th, when he administered the rite of Confirmation to a class of 16, and also preached the sermon. On Wednesday afternoon, Dec. 30th, the boys of the vested choir were the guests of Mrs. Conrad.

WEST CHESTER.—A fine large organ chamber of green serpentine stone is nearing completion at the church of the Holy Trinity, into which the organ will shortly be removed.

The Living Church.

Chicago, Saturday, January 9, 1892

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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Antiphon. Arise, shine, for thy Light has come, and the glory of the Lord is risen upon thee. ALLELUIA!

V. O Lord, arise, help us;

R. And deliver us for Thy mercy's sake.

The Episcopalians with one voice are warning off Presbyterian adullamites. Fortunately they have none of their own. A man who has not sea-room in that pale for exploiting his new views must be a higher flier than the race has yet developed.—*The Interior.*

This gibe of our Presbyterian contemporary has too much truth in it to be resented. We must bear with as good grace as we can the taunts of Protestants on the one hand and Romanists on the other, waiting for public opinion and a proper judicial system to come to our rescue, to restore discipline and defend the Faith. We only wish it were true, as *The Interior* says, that "with one voice Episcopalians are warning off the adullamites." On the contrary, it would be nearer the truth to say that it is the voice of one. This Church is not only exceedingly "roomy," but some of its members seem determined to make it like "all out-doors," without bounds, limits, or definable characteristics. We have not hesitated to say that we regard with disfavor and distrust every accession to our ministry, of men who enter it because it seems to offer larger liberty, because they think that in it they can teach and preach almost anything they please. No man is great enough to honor this Church by coming into it, and no man is good enough to take orders in it, unless he accepts without reservation and interprets without sophistry its standards of doctrine, discipline, and worship.

WE are compelled to admit that there are men in our ministry who do not accept even the Creeds, except with the most preposterous interpretation; and worse yet, when such men are brought to trial they are in danger of being acquitted by our diocesan courts. Their number may be few, but by them the whole body is judged. They preach and teach and publish what the world likes to hear and read. They get into the papers, make a sensation, and perhaps that is what they want; while the faithful preaching of the great body of the clergy attracts little attention from the outside world. While there is no occasion for serious alarm, those who call attention to the signs of the times should not be rebuked as troublesome, by bishops whose hands they are trying to uphold. It is upon the Historic Episcopate that the weight and woe of law-breaking and faith-breaking will first fall; and these divinely commissioned guardians of the faith and order of the Church would do well to commend and encourage the temperate zeal of the clergy and laity in opposing erroneous and strange doctrine.

SOME of the speakers at the late Church Congress in Washington in discussing the subject of the "Catholic and Protestant tendencies in the life of the Church," are reported as having defined "the Church" in such a way as to include "Presbyterians and Methodists," and have received commendation accordingly as broad and liberal men. But we confess ourselves unable to see either the liberality or breadth of any such arbitrary limitations. We cannot understand why it should be thought liberal to stop with the members of a few Christian bodies and to exclude the rest. The truly broad and liberal conception seems to us to be that which includes as members of Christ's mystical Body, that is to say of the Church, all those who have been baptized with water in the name of the blessed Trinity, whether they are Presbyterians, Methodists, Baptists, or what not. There is here a principle or criterion which is intelligible, scriptural, and which has the advantage of a constant tradition from the beginning in its favor. In fact it is difficult to see how any other principle can be held by those who believe that the Church is a visible body possessing a constitution ordained by God.

As to the word "Catholic," we are not of those who confine that word to such as most fully realize what the Catholic Church is; still less to a particular type of services or fondness for certain pious opinions and practices which may be more or less defensible, and may or may not be aids to true devotion and to real advance in spiritual life; and least of all to those who regard some fad of their own as essential to true religion. To us the Catholic Church is an institution, not a faction, and of this institution the American Episcopal Church is a part. It is essential to the position we maintain that the visible organization itself should have the inalienable marks of Catholicity, the Scriptures, the Creeds, the Sacraments, and the ministry of Apostolic Succession. When it is proved to us that "Catholicity" denotes only the views, the private opinions, of a party in the Church, then, to our thinking, the foundations will have been overthrown. We hold that every bishop who is consecrated is a bishop of the Catholic Church; every priest who is ordained is a priest of the Catholic Church; every service which is conducted according to the laws and rubrics, whether it be simple or ornate, is a Catholic service; every baptized person is a member of the Catholic Church. Other uses of the word Catholic may be tolerated for convenience, to designate particular persons who are considered to have risen to a fuller conception of the meaning of their Catholic heritage than others, or to characterize phases of Church life and worship in which it is supposed that the essential principles of the Catholic Church are best exemplified; but there is always some danger in such a narrower use of a word which really belongs to the body, and not to special phases. Above all the enemies of the Church make haste to turn such applications of the term to account, by assuming that this casual and ephemeral use of it expresses all that is meant or aimed at by those who are contending, as a whole, for the fundamentals of Christian faith and the divine constitution of the Church.

THE REVISERS' COMMUNION."

It is a pity that the scandal of the well-nigh forgotten "Revisers' Communion" in Henry VIIth's chapel, for which Dean Stanley was responsible, should have been dragged into remembrance, in connection with recent events. The Dean claimed entire exemption from episcopal control, for what he did in that place, because it was as much a private place as any other royal apartment, it being a "chapel royal," wholly exempt from the jurisdiction of the Bishop of London. Whether this fact really released him from personal obligations to "do nothing without the Bishop," or apart from canonical obedience to him, is not the question. The fact is that he extemporized an altar, at the tomb of Henry VII. to which a Unitarian reviser was invited by the Dean, but not by the Church.

The Church does not repel those who present themselves, unless they be "notorious evil livers," or are personally at variance with others, or the like, but the formal "admission" of every person to be a communicant is another matter. For this the Unitarian must have proved that he had been confirmed or was "ready and desirous" to be so, and must have notified the curate previously to the day, of his purpose to be a partaker. The person referred to probably failed to do this; but whatever his private views may have been, even Dean Stanley could not communicate him as a Unitarian, because he must have professed his faith in the Nicene Creed, besides accepting the Atonement, in the confession and in the "prayer of humble access," at the time of partaking. If he could palter with his conscience at such a moment, God who searches the heart is his judge; but he professed himself a believer in the Church's Triune God and atoning Saviour, and received the Sacrament on that profession. No private understanding with the Celebrant could free him from the most hideous hypocrisy, if he received with a mental reservation; and it is impossible to suppose that Dean Stanley could be a party to dissimilation so impious, to say nothing of conduct so inconsistent with integrity and decency.

How this example affords any plea for the course and procedure of others, it is not our concern to show or to contradict.

"CHRISTIAN OR POPISH."

The above is the heading under which *The Cynosure* last spring had an article railing at Easter and other celebrations of the Christian year. They were all declared to be "Romish festivals," "human contrivances," "not Scriptural." The Puritans, it was claimed, "the men who founded and framed the United States" (*sic*), abhorred and excluded such inventions of men.

Such was the view of nearly all the Protestant denominations some years ago, and such denunciations were hurled from nearly every meeting-house pulpit in the land. The writer remembers when, not quite fifty years ago, in New England country places no notice whatever was taken of Christmas, except the hanging up of stockings in anticipation of a visit from Santa Claus. The children went to school as usual, on Christmas Day, and "Merry Christmas" was seldom heard at home or elsewhere. Those who set apart a day to commemo-

rate the Incarnation, and hallowed a season for meditation upon the death and passion of our Saviour, Christ, were looked upon as wretched formalists possessing not a spark of "vital piety."

Happily those days are past, and the religious instincts of the descendants of those stern Calvinists have led them largely to respect and partially to observe those hallowed seasons. For the most part, however, it is still a mere sentiment with them; and if they take more kindly to the Christian year than their ancestors did, it is rather from taste and impulse than from conviction. There is still a feeling that these commemorations are associated with priesthood and sacrament, with bishops and liturgies, and are therefore dangerous.

They are indeed so associated; for, as we believe, they were ordained by the same authority that appointed the priesthood, that instituted the sacraments, that commissioned the Apostles, and gave them a form of prayer. But they are not dangerous; they have always existed in the Church, and they have always been used to edification by the faithful. The earliest record that we have of the Christian Church after the time of the Apostles, relates to the discussion about the time of keeping Easter, and no one will pretend to say that since that time a year has rolled round without the solemn and joyful celebration of the resurrection of our Blessed Lord.

That such days and seasons were of divine appointment in the Jewish Church, no one will deny. The only question is, whether their continuance in the Christian Church has the same sanction.

That it was the divine purpose to continue these observances under the Gospel dispensation, is evident, not only from the fact that they were appointed to be kept "forever" (Ex. xii: 14), but also from the coincidence in time and correspondency of meaning in the events commemorated. The Passover, for instance, celebrated the deliverance of the Children of Israel from Egypt; and on the evening of that day, "Christ, our Passover, was sacrificed for us," so that we might keep the same feast in honor of our deliverance from sin. The disciples were directed to wait "for the promise of the Father," after the Ascension; and it was not till the day of Pentecost "was fully come," that the Spirit was given, which should manifest the law of life in Christ Jesus. For ten days they waited in Jerusalem, that the birthday of the Christian Church might correspond to the birthday of the mother Church, when the Law was given from Sinai.

Moreover, it is evident that the Apostles so construed this correspondence of time and meaning, as we are assured from their observance of these days in their new significance. St. Paul, least of all, would have advocated and practiced anything that was distinctively Jewish. He was always the champion of Christian liberty, as against "the bondage of the Law." When they desired him to tarry longer at Ephesus, "he consented not, but bade them farewell, saying, I must, by all means, *keep this feast* that cometh at Jerusalem." In another journey, he would not stop at Ephesus, but "determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the Day of Pentecost." Again, he writes to the Corinthians that "he will tarry at Ephesus until Pentecost." It is St. Paul that exhorts us to keep the feast (of the Passover), not with the old leaven, but with the unleavened bread of sincerity and truth.

Following his word and example the Church has called her children to keep the feast, through all the ages. The life of her Lord is proclaimed by all the signs of the zodiac; it is heralded by all the seasons of the rolling year. The shrill trumpet of autumn winds sounds the note of Advent, while falling leaves proclaim that the world is passing away. Amid the silence of the winter night the angel choirs are heard announcing that light and life have come, and the star of the Epiphany glimmers over white-robed fields and frost-bespangled branches. Spring speaks its parable of life from death, and the Sun of Righteousness arises out of the darkness that overspread the world from the mount of Calvary. Glorious summer with full-blown magnificence crowns the year, and gives us the completed glory of the Ascended Lord, while the Holy Spirit comes with all-pervading power.

SERMON NOTES.

BY THE REV. E. J. LION, RECTOR ST. STEPHEN'S CHURCH, SAN FRANCISCO.

But they made light of it, and went their way, one to his farm, another to his merchandise.—St. Matthew xxii: 5.

Introduction. The parable from which the text is taken is distinct from that in St. Luke's Gospel, having been spoken earlier in our Lord's ministry. It was given at Jerusalem, at a time when popular feeling was running high against Him, and we find in it much severer imagery than in the former case. The text shows us the manner in which the gracious invitation of the king was treated by the better sort of those to whom it had been sent—not murderously, as by another class, but with levity, disrespect, and contempt. As there are yet such possibilities in human nature, let us gravely consider the matter, and give heed to the lesson of the parable, seeking if it apply to us.

I. In treating this parable, we cannot fail to observe that those concerned were in duty bound to listen to any communication sent to them from the source whence the invitation was issued. Their attitude, however, toward this source of authority, and their reception of the invitation, was rebellious on the one hand, and contemptuous on the other. It is perfectly clear that this state of mind could not have been reached at a single bound, but must have been attained by degrees; and are we not warranted by the whole course of the narrative, in supposing that levity was the root of the matter and the cause of this rebellion, so signally punished by the indignant monarch? Upon this source of evil let us fix our attention.

II. National characteristics often give a clue to the causes of prevailing errors, and of the dangers which beset the citizens; and as Americans, are we not open to the charge of taking things too lightly, and of not laying sufficient stress upon very serious matters? We find this to be the case only too commonly in public affairs. Is it not too true that in the government of large cities, malfeasance in office is condoned in a way which Christians, and especially Christian moralists, should never do? It is not that Christians are not aware of what is right, but that these municipal crimes are treated with a levity which is shocking. The professional politician is sneered at, and is looked upon by a large percentage of good citizens as a sort of public brigand; but he is, nevertheless, to be tolerated until he has gained a competence by his systematic robbery, and retires from public view; or, possibly, but very rarely, his career is checked by some brief and passing spasm of public righteousness, and then the public laughs over "crookedness" having been discovered, and allows the same old state of affairs to re-commence. The press, which, however, is only the reflection of public opinion, treats the most sacred things and the most awful facts in civilized life with equal levity. The frightful crimes which shame a Christian civilization are alluded to as if they formed the material of a joke. The thief is a "boodler," or the suicide is said to have taken the "gas route." Can there be any better proof of a shocking, heartless levity, that can so allude, and to such things!

III. It will hardly be controverted that religion is treated, even by some who profess and call themselves Christians, with a like disregard, all forgetful of the fact that all that we know or respect as ethical is derived from, or based upon, the principles of our most holy Faith. To treat these claims of God upon us lightly or irreverently, is to put ourselves in the same position as those who scorned and made light of the king's invitation in the parable. Let us inquire, then, whether this levity is (*a*) sinful, and (*b*) dangerous.

(*a.*) *It is sinful*, because religion is the basis of all that is right or wrong; *i. e.*, we derive all such ideas from the precepts of the Faith, and we find that this is forbidden, or that is permitted, because so defined, either directly or by implication, in the canon of sacred Scripture, our final court of appeals, to which the Church is ever the faithful witness. To treat, then, with this common levity, the source of all that preserves and maintains social purity and public righteousness, is wrong to the last degree.

(*b.*) *It is dangerous* to treat religious truth with levity: 1st, to society: 2nd, to the individual.

To society, because tendency soon becomes result, and the light tone in which men dismiss truth, soon becomes opposition. Let the student of history recall the baptism of blood in which France was bathed, and at the same time, the heartless, wicked levity which, preceding the revolution, sapped religion in the gay society of the day.

2nd. Levity is dangerous to the individual, because it is subversive of the soul's best interests. How can we regard a man who trifles with eternal interests, and who makes light of the Master's call to arise from sin, and follow His blessed footsteps? In an age, then, when so many treat flippantly and carelessly the best things, let us steadfastly set ourselves to rebuke, by word and good example, any tendency, any intention, or any overt act, to treat moral or religious questions with this unpardonable levity.

*PENOLOGY.**

BY G. D. G.

These papers have been previously given to the public, with the exception of the last. They are admirable selections, worthy of the larger audience they will secure printed together in cheap form.

Penology is becoming better understood. The prisoner behind strong bars for a period supposed to be determined by his crime, was till a late period, about all the idea that entered even the judicial mind. What the prisoner was doing, what was being done to make him a safer man when he should be released, were questions that troubled a few minds, and these found more smiling indifference than sympathy.

But the prison and its inmates are factors in the social condition that has been gradually opening up to the official and the citizen. To-day a warden who has no force but as a good keeper, is soon noted as "not a success." And the Governor whose message has no discussion of prison reform, proves that while he may be a good politician, he is wanting in one of the grand opportunities of his position. Social science has embraced penology, and given it dignity by its intelligent attention.

Much of this new departure is due to just such papers as are before us, read in conventions and widely scattered among the people. It would surprise those who have not looked into the matter, the amount of literature that on the library shelves would be labelled, "Prisons and Prisoners." But the surprise would grow less, when the open pages disclosed the many and far-reaching questions which crime, its treatment, and its victims, force upon us.

*Papers in Penology. Second series. Published by the N. Y. State Reformatory, Elmira.

This little volume would be an excellent primer for those who have not kept pace with the times, and have not seen the subjects as some of the best minds in Europe and this land are unfolding it.

We would advise the reader who may have carelessly taken up the volume, to turn first to the last paper, "The Elmira Reformatory." Here he will have the new philosophy and practice of dealing with criminals before him, and we are sure he will not leave the previous papers unread.

There is here a very suitable subject for the attention of the clergy. It is directly in the line of "peace on earth and good-will towards men," and the religious side of the subject is prominent in all reformatory measures. The prison Sunday known in many States, has already brought Penology into the pulpit, and from some experience we can tell with what interest it has been received.

We must not admit to state that "this book, editorially and mechanically, is entirely the work of inmates of the Reformatory at Elmira," of itself an evidence of the change that has come over the prison and its inmates.

A WINTER VACATION.

I.

DEAR LIVING CHURCH:—The rain and the loneliness at 22nd st. station as we waited for the Lake Shore train to take us off east from Chicago, on Dec. 3rd, exactly coincided with our feelings. Adieus had been all said, the past, like a great prairie, stretched out behind us, and it was just as well to be with one's own thoughts alone, as one looked out over such a vista of years. The lamps of Chicago seemed interminable, they lit up the scene, even as the lights of memory lit up the past.

A night's ride brought us to Cleveland where we stayed over until Sunday afternoon, the guest of the Rev. T. C. Foote, who has charge of St. James' church in that city. On Saturday we called on dear Dr. Bolles who received us with a loving kiss, and gave us his patriarchal blessing as we left his venerable presence. What Church memories crowd up as one converses with such a man: Crosswell, De Lancey, the elder Doane, the Advent, Boston, choral services, free churches, the pioneer struggles for Church principles for over fifty years past. We saw some of the fruits of such labor in St. James' church where we ministered next day. An early Celebration at which we officiated was a refreshment to our souls, and the children's Eucharist fully choral at 9:30, at which the the rector, the Rev. T. C. Foote, celebrated, was beautiful in its teaching power and reverent rendering.

Monday morning found us in New York, the guest of Dr. Houghton at the Transfiguration. What a haven of rest is this secluded but ever busy nook in the turmoil of New York life! After Matins we went for steamer tickets and letter of credit to Wall st., and, in turning into Trinity, as our custom is, we found a lecture, the first of a week's course, announced to be given at noon by Dr. Holland of St. Louis. The rain had followed us from Chicago, but it did not deter a goodly number from attending the lecture. Sharp on the stroke of twelve Dr. Holland entered the pulpit, while a few chorister boys in cassocks, one of the assistants of Trinity, and Bishop Potter, took their places in the stalls, a hymn was sung, and then after a few collects and the Lord's Prayer, Dr. Holland began a discourse of marked brilliancy, lasting close on the hour: a collect or two at the close, and the blessing by the Bishop concluded the service. There was a delicious freshness in the Dr.'s manner, and a certain freedom of illustration, coupled with keen metaphysical insight, which aroused and retained attention all through.

Night found us at the seminary, renewing old memories, and interweaving the past with the present, in the study of Prof. Richey, whom we found well and happy, and promising us before long a new volume of his valuable work on the parables of our Lord.

New York was in all its glory, winter though it was; so, the next day under bright skies, we took in the inimitable beauty of Fifth ave. from 23rd st. to the Park. It is extensive enough to have a vista like a mountain gorge, so, whichever way you look it has a charm and a character all its own. It finds a fitting close in Central Park, where lace-like, bare trees, dark pines, and green grass, made a picture of rare beauty. No wonder New Yorkers love New York.

In my many calls that day, perhaps in a Churchly way the most interesting thing to record was a magnificent pyx for taking the Sacrament to the sick, which a clergyman showed me. It was solid gold over two inches in circumference, set with emeralds, pearls, and diamonds, of real beauty and excellent taste, and at a low estimation, was valued at $4,500.

Wednesday, Dec. 9th, found us at 10:30 A. M. on the steamship "Germanic," ready for the big ferry across the Atlantic, but before that hour we had the loving comfort of Celebration, receiving from the hand of Fr. Prescott at the Transfiguration; we had Matins and Litany, at which Dr. Houghton officiated, and had his loving farewell as we left his door for the steamer.

Soon the time for all to go ashore came round, a few loving friends lingered to say to us a last adieu; out into the stream we pushed, and then out to sea. J. H. KNOWLES.

"Germanic," Dec., 1891.

PERSONAL MENTION.

The address of the Rev. Alden Welling is "Mission House," St. Michael and All Angels. 629 Silliman st., Phila., or House of St. Michael and All Angels, 613 N. 43rd st., Phila.

The Rev. C. E. Fessenden of Pottsville, Pa., has accepted a call to All Saints', Brookland, Pa., and will take charge of the work there in January.

Bishop Hare expects to sail for Japan from Vancouver in the steam ship "Empress of India," Jan. 13th. His address will be 38 Tsukiji, Tokyo, Japan.

The Rev. Alfred S. Clark, after nine years and a half rectorship of the parish, has resigned St. John's church, Thibodaux, La. Address unchanged.

The Rev. Wm. H. A. Hall having been appointed to the charge of the new mission (St Alban's) in Newark, and to the chaplaincy of St. Barnabas' Hospital, desires to be addressed at 264 South Orange ave., Newark, N. J.

The address of the Rev. Dr. J. C. Quinn, of Anaconda, Mont., is now St. James' rectory, Fremont, Neb.

The P. O. address of the Rev. Frederick W. Wey after the 15th inst., will be Vienna, Dorchester county, Maryland.

All communications intended for the Standing Committee of the diocese of Connecticut are requested to be sent to the Rev. S. O Seymour, 120 Sigourney st., Hartford, Conn.

The Rev. George A. Latimer's address is 4131 Westminster ave., West Philadelphia, Pa.

The address of the Rev. L. B. F. Davis is now Cupola P. O., Chester Co., Pa.

The Rev. Julian E. Ramsdell has resigned the rectorship of Trinity church, Lowville, N. Y., to accept the assistantship in St. John's parish, Saginaw, Mich.

ORDINATIONS.

On Dec. 18th, in the cathedral, Denver, Colo., Bishop Spalding advanced to the priesthood, the Rev. Messrs. John C. Stephenson, W. C. Rich, and Frederick F. Kramer. The Rev. Thos. Bakes preached the sermon and Dean Hart read the Litany.

On St. Thomas' Day, the Rev. Wm. C. Otte was advanced to the priesthood by Bishop Vincent. The ordination took place at Emmanuel church, Cincinnati, Ohio, where the newly ordained has as a deacon, "purchased a good degree."

On St. John's Day in the parish church, Muscatine, Iowa, the Bishop advanced the Rev. Frederick Kendall Howard to the priesthood. The Bishop was the pre acher, and the candidate was presented by the rector of the parish, the Rev. E. C Paget, M. A. Oxon.

On Nov. 22nd, in Grace church, Lapeer, Mich., the Bishop of Michigan admitted Mr. Frederick Hall to the order of deacons. The candidate was presented by the Rev. Wm. G. Stonex.

On Dec. 29th, in the church of the Nativity, Philadelphia, Mr. Willis H. Hazard was ordained deacon by Bishop Whitaker. The candidate was presented by the Rev W. H. Jefferis, D. D., who also preached the sermon. At the same time and place, the Rev. Henry McCrea, presented by the Rev. G. H. Kinsolving, was advanced to the sacred order of priests. The Bishop was the Celebrant of the Holy Communion.

OBITUARY.

DUNGLISON.—Entered into rest on Dec. 18th, at South Bethlehem, Pa., William L. Dunglison.

LODGE—Entered into rest, 4th Sunday in Advent, Dec. 20, 1891, Paulina A. Lodge, beloved wife of A. N. Lodge, M. D., Marion, Williamson County, Ill. A requiem Eucharist and the burial services were held by the Rev. W. H. Tomlins, of St. Mary's mission, East St. Louis, Dec. 23rd.

CUSHING.—Entered into rest at his home in Hammondsport, on the vigil of St. John the Evangelist's Day, 1891, the Rev. John Turner Cushing, priest of the diocese of Western New York, in the 80th year of his age. Eternal rest grant unto him, O Lord, and light perpetual shine upon him.

IN MEMORIAM SAMUEL B. REED.

WHEREAS, The Master has called from his earthly work to the fruition of a well spent life, the senior warden of this parish, Samuel B. Reed, for twenty years a member of this vestry, and for fourteen years senior warden; and

WHEREAS, His life in its relations to the Master's cause and to his fellow-men is an example to all,

We, the rector, junior warden, and vestrymen of Christ church, Joliet, as a tribute to his memory, and in recognition of his earnest devotion to the Church of Christ, do hereby order to be placed upon the records of the parish, this memorial in expression of the sentiment of the vestry and of the people of this parish.

That our deceased brother was a devoted and consistent Christian, full of love for his fellow-men, and of charity towards all who differed with him in belief.

That his devotion to the Church was evinced by his active efforts and benefactions in its behalf, and above all, by a life always consistent with its teachings.

That in his death, by the severing of the kindly relations between him and his fellow parishioners, and by the loss of his wise counsel and active efforts, this parish is bereaved of one of its main pillars, and its people deeply mourn his loss as a man, an officer of the parish, and a brother in Christ.

That during a long and varied life, in which he was subjected to many lures and temptations looking to his personal benefit, he steadfastly adhered to his views of strict rectitude, and refused to take part in or countenance any departure therefrom, and in all his business relations attained and preserved the reputation of a strictly honest man.

And it is further ordered that a copy of this memorial be sent by the clerk of this vestry to the widow of the deceased, and also to *The Diocese* of Chicago, to *The Churchman*, and to THE LIVING CHURCH, for publication therein.

Joliet, Ill., Jan. 1st, 1892.

APPEALS.

THE sufferers by the great earthquake still need food and shelter during the winter; $10.000 is perhaps not too high an estimate. The foreign community has done nobly. Our clergy and native Christians in the field may win many hearts among a people formerly much opposed to the Faith if helped from abroad this winter. Offerings will be forwarded at once gladly by HENRY SCOTT JEFFREYS, priest in charge of the Nita church, Tokio, Japan.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $474 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., Oct. 13, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China, Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

Offerings for foreign missions are requested during the Epiphany season.

MISCELLANEOUS.

THE Bishop of Western Michigan is desirous to find a clergyman for a mission of much promise. Salary $1.000.

WANTED.—An assistant priest in a New York City parish in which there are both plain and choral services, and plenty of opportunities for frequent preaching, hard work, and great usefulness. Remuneration: a delightful home and $500. Address RECTOR, care of Jas. Pott & Co., New York City. All communications confidential.

WANTED.—Lady principal for Church school for term to begin Sept., '92. Salary good and location desirable. Address C. J. ALBERT, Elmhurst, Ill.

THE St. Agnes Guild of Calvary church, furnish vestments, embroideries, etc. Choir vestments a specialty. Address the Rev. W. H. MOORE, 975 Monroe st., Chicago.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants. As a winter health resort, no superior may be found in the North. For illustrated circular, address N. A. PENNOYER, M. D., Manager, Kenosha, Wis.

EASTER MEMORIALS.

To those of our clients who intend placing memorial or presentation gifts in their churches at next Easter Tide, we would call their attention to the advantage of making an early examination of our complete line of Church metal work expressly prepared for the season. Our new designs of eagle, pelican, angel, and desk lecterns, brass pulpits, etc,, were never so numerous and complete as they now are. Having many orders already in hand for Easter gifts, we advise an early choice from our large stock in order to avoid delays.

GORHAM MFG, CO., Silversmiths,
Broadway and 19th St., New York.
Ecclesiastical Art Metal Workers.

CHOIR AND STUDY.

CALENDAR—JANUARY, 1892.

10.	1st Sunday after Epiphany,	White.
17.	2nd Sunday after Epiphany.	Green.
24.	3rd Sunday after Epiphany.	Green. White at Evensong.
25.	CONVERSION OF ST. PAUL.	White.
31.	4th Sunday after Epiphany.	Green.

THE CHRISTIAN YEAR.

THE FIRST SUNDAY AFTER THE EPIPHANY.

BY THE REV. J. ANKETELL.

"Present your bodies a living sacrifice. Rom. xii: 1

To Thee our bodies, Lord, presenting,
In holy, welcome, living sacrifice,
Accept our ransomed hearts consenting,
And make our worship worthy in Thine eyes:
That we may both perceive and know Thy will
With grace and power true service to fulfil.

No longer to this world conforming,
To every sin and hurtful lust inclined;
But by Thy grace, our life transforming,
Renewed and holy both in heart and mind;
Oh, let us prove the perfect will of God,
And meekly walk the way our Saviour trod!

Then by the grace Thy Blood hath given
To us and all Thy holy Church on earth,
Prepare each humble soul for heaven,
The offspring of a new, undying birth;
That none may boast before Thee in his pride,
But walk in lowly meekness near Thy side.

Great Head of all the hosts of glory,
Thy many members here on earth are one;
Inspire our hearts to sing Thy story,
And tell the mighty deeds Thy Love hath done;
That we may dwell for ever in Thy sight,
O blest Epiphany of Life and Light!

Jan. 10, 1892.

The Rev. Geo. T. Rider, having returned from Europe, all communications for this department, should be addressed to him at No. 117 Prospect Place, Brooklyn, N. Y.

ST. PAUL'S CATHEDRAL, LONDON.

SUNDAY, Nov. 1st, ALL SAINTS', A. M., *Te Deum* and *Benedictus*, Calkin in B♭; Introit, "The Lord redeemeth the souls," Calkin: Holy Communion, Weber in E♭, (and the *Credo* is one of the noblest ever written!). Evening, *Magnificat* and *Nunc Dimittis*, Steggall in C: anthem, "And lo! a mighty host," Dr. Spohr. MONDAY, *Te Deum* and *Benedictus*, Prout in F: anthem, "The souls of the righteous," Elvey. P. M., *Magnificat* and *Nunc Dimittis*, Garrett in D; anthem, "Blest are the departed," Spohr. TUESDAY, *Te Deum* and *Benedictus*, Stainer in E♭; anthem, "How goodly are thy tents," Ouseley. P. M., *Magnificat* and *Nunc Dimittis*, Bridge in C; anthem, "The Lord is my strength," Goss. WEDNESDAY, *Te Deum* and *Jubilate*, Wesley in E. P. M., *Magnificat* and *Nunc Dimittis*, Macfaren in E♭; anthem, "I saw the Lord," Stainer. THURSDAY, *Te Deum* and *Benedictus*, Bridge in G; anthem, "The Lord is our good Shepherd," Mendelssohn. P. M., (men's voices only), *Magnificat* and *Nunc Dimittis*, West in E♭; anthem, "O pray for the peace," Gerald Cobb. FRIDAY, (without organ), A. M., *Te Deum* and *Jubilate*, Travers in F. P. M., *Magnificat* and *Nunc Dimittis*, King in F; anthem, "Holiest, breathe an evening blessing," Martin. SATURDAY, *Te Deum* and *Benedictus*, Barnby in E; anthem, "Blessed is the man that endureth temptation," O. King. P.M., *Magnificat* and *Nunc Dimittis* Smart in F; anthem, "How lovely are Thy dwellings fair", Spohr. SUNDAY, (following), A. M., *Te Deum* and Canticles, Garrett in D; Holy Communion, Tertius Noble in A. P.M., canticles, Calkin in G; anthem, "Behold all flesh." Brahms. MONDAY, *Te Deum* and *Benedictus*, Martin in C; anthem, "Almighty and Merciful God," Goss. P. M., *Magnificat* and *Nunc Dimittis*, Elvey in E; anthem, "The radiant morn," Woodward. TUESDAY, A. M., *Te Deum* and *Benedictus*, Tours in F; anthem, "O send out Thy light," Calkin. P. M., *Magnificat* and *Nunc Dimittis*, Selby in A; anthems, "God is a spirit," "Blessed be the Lord God," Sterndale Bennett. WEDNESDAY, A. M., *Te Deum* and *Jubilate*, Kempton in B♭. P. M., *Magnificat* and *Nunc Dimittis*, Stainer in A; anthem, "All people that on earth," Pole. THURSDAY, A. M., *Te Deum* and *Benedictus*, Hopkins in E; anthem, "Sweet is Thy mercy, Lord," Barnby. P. M., (men's voices only), *Magnificat* and *Nunc Dimittis*, Tenney in C; anthem, "O praise the Lord," Croft. FRIDAY—without organ—A. M., *Te Deum* and *Jubilate*, King in F. P. M., *Magnificat* and *Nunc Dimittis*, Cooke in G; anthem, "Call to remembrance," Farrant. SATURDAY, A. M., *Te Deum* and *Benedictus*, Garrett in F; anthem, "From Thy love as a Father," Gounod. P. M., *Magnificat* and *Nunc Dimittis*, Martin in A; anthem, "God came from Teman," Steggall.

ON THE "NEVADA," 600 MILES AT SEA.

DEAR LIVING CHURCH:—After listening to the splendid recital of "The Messiah" in Westminster, I had naturally enough desired to attend some similar service of song at St. Paul's. Fortunately such an opportunity was presented, through the kindness of the Archdeacon of London. It is an annual custom, for many years, in St. Paul's, to present Dr. Spohr's oratorio of "The Last Judgment" on the evening of the first Sunday in Advent. Admission is had only by ticket, and the enquiry for them is so vigorous that they are very difficult to procure. The kindly Archdeacon, however, took care of all that, and I found myself occupying a very advantageous stall seat in choir that evening with the best possible opportunity for studying as well as worshipping. The choir of St. Paul's is exceptionally wide and roomy. There is no rood screen, the choir opening full and broadly into the vast dome area at the head of the nave, with its flanking transepts. The cathedral choir, somewhat augmented I think, numbering about 80 voices, were in place. An effective orchestra, of perhaps 40 players, occupied the floor of the choir, facing the altar, all vested. Dr. Martin, the cathedral organist, vested with his Doctor's hood, was at the desk, and his deputy, an exceptionally efficient accompanist, was at the key-board of the magnificent organ, one of the most effective in the kingdom. These are always considered and treated as Evensong services, and the oratorio stands for the anthem. It was a most memorable occasion. Unlike the Abbey, which is so sparingly lighted at night as only to disclose the gloomy immensities everywhere, St. Paul's is generously and effectively illuminated, not only in sanctuary and choir, but the great dome circles are fringed with gas jets, and ample light falls upon the vast congregation which fills transepts, dome, and nave. Besides there is a temporary gallery over the south ambulatory where hundreds find sittings immediately overlooking the choir. Nothing could have added to the solemnity, the picturesqueness, the almost painful impressiveness of that delivery. Take an English congregation at such a time and in such a place, and you find realized the highest type of worshipful reverence. I have before seen nothing like it. The depth of reverent attention, the wrapt, serious faces, the visible delight and sympathy with the author, are all things not easily forgotten. These people know "The Messiah," "Elijah," and "The Last Judgment," by heart, with an affectionate reverence not often felt or found in audiences at home.

There never is any processional at St. Paul's, or in any other cathedral, so far as I can learn. After the orchestra, came in the great choir, followed by the clergy. A brief devotion by the dean, and the august solemnity began. I was deeply impressed with the supreme value of quality over quantity in a choral body. Its efficiency seemed out of proportion to its slender volume. But there are no ciphers in Dr. Martin's choir. Each separate voice represents its utmost possible value. The boys are each and all at their best in tonal volume and telling power, and one of these boys outweighs a dozen of the common pick, as I had learned at private rehearsals. Then there was the splendid drill, the absolute mastery of the parts, the sweet, deliberate, fascinating beauty of the text-declamation, every word coming home with its utmost significance and eloquence. Besides the men, one and all, were accomplished soloists, and for loveliness of vocal quality, basses, tenors, and counter-tenors were quite as perfect as were those wonderful boys. I think no more perfect choir can be conceived of, much less, assembled.

The irresistible fascinations of this most religious, most exalting, of all religious oratorios and cantatas, moved on in strophes of growing loveliness and spiritual beauty, until the vast interior seemed alive and resonant with the breath of praise and worship. I have never before heard such perfect choral work, at once so devout, in such profound sympathy with place and purpose, and such a marvellous realization of what we may conceive to be the liturgic worship of the Church Triumphant. There was that wonderful reredos, about which so much has been done and written, lying under the full lustre of a thousand lights, telling the same tremendous story with the choir. At the junction of choir and nave was the pulpit, made famous the world over by that greatest preacher of this century, Canon Liddon, and all the while this solemn procession of chorus, solo, and recitative, than which nothing more rapturous exists. Everything was at its best—chorus, orchestra, and organ; the interpretation (and everything lies in that word) of the great oratorio seemed absolute in its literary and spiritual completeness. The acoustic of the cathedral is, for such an occasion, something remarkable, the great dome above gathering up and concentrating the vast volumes of sound, and then distributing them far along and away, until the whole building was alive and quickened with the reverberations.

As to St. Paul's itself, to one who is preoccupied and altogether prepossessed with the Gothic ideals of ecclesiastical art, it is absolutely a new and surprising revelation of structural beauty. Beholding that vast dome for the first time, ascending Aldgate from the west, and along Watling st. from the east, or from Waterloo bridge, which commands the Abbey at the west and the cathedral in the close eastern foreground, St. Paul's must forever remain an ineffable thing of beauty. There stands forever upraised the earliest type of worshipful construction—type of the heavens themselves, perpetually bending in blessing over us. The dome is a marvel of grandeur. The multiplied symmetries and proportions of the grand pile require no apologist. They tell their story quite eloquently enough. The groups of statuary at intervals along the sky lines stand out in magnificent relief; and the story of the great Apostle to the Gentiles has nowhere else been told so grandly in stone.

It was my rare fortune while a guest of Archdeacon Sinclair to spend an afternoon under his personal guidance over the entire structure. Beginning at the sanctuary, we studied afresh that wonderful reredos, which is full of the true Florentine spirit, and breathes the inspiration of Lucca della Robbia and his exquisite relievos in the great Duomo of Florence, the perfection of plastic art. There was that new marble altar erected by the sister of Canon Liddon, in memorial of her brother. There was a look at the fine wood carvings along the stalls in choir by Grinling Gibbons. Then a pause before the new and most pathetic bronze monumental figure of Gen'l Gordon who perished in the Soudan; then a longer pause before the great monument tomb of "the Grand Duke," by Alfred Stevens, one of the most perfect and artistic examples of memorial art in bronze in all England. We clambered up the staircase, going the rounds of the great spaces under the eaves, lingering over the western porch where is yet preserved, Sir Christopher Wren's first design for the cathedral, something extremely beautiful after its kind; the Archdeacon wondering if some American diocese would not like to build after it. At the cathedral library which nestles in that upper world, the custodian pointed out to us a recent accession, being nothing less than a perfectly authenticated autograph letter of King Charles I., one of the most pathetic documents I ever read, in the course of which the king solemnly covenants with Almighty God, that if he will restore him his throne, crown, and sovereignty, he, the king, will make absolute and entire restoration to God and the Church of all properties, and goods, and estates, which before his day had been confiscated and appropriated for secular or personal uses. Alas, poor king, the sins of others were over heavy, and thy piety could not restrain them! And so we rambled, and discussed, and commented, until the gathering darkness of an early English afternoon compelled us to part.

G. T. R.

CONDUCT AS A FINE ART: The Laws of Daily Conduct, by Nicholas Paine Gilman. Character Building, by Edward Payson Jackson. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

In the fall of 1889, the American Secular Union, a national association having for its object the complete separation of Church and State, offered a prize "for the best essay, treatise, or manual adapted to aid and assist teachers in our free public schools . . . . to instruct children and youth thoroughly in the purest principles of morality without inculcating religious doctrine." The two essays in this book were written for that prize, and being deemed of equal merit by the judges, the prize was divided between them. Mr. Gilman endeavors to develop and discuss the topics in a logical order. One subject is a step to another. He begins with the fact of natural law, the law that all must obey, and from this passes to moral or social law. The chapters succeed in a reasonable manner on Truthfulness, Justice, Honor, Work, Personal Habits, and Home. This is a book for teachers and parents, not a text book for the pupils, or a catechism. The notes at the end of each chapter give a bibliography of the subject contained in the chapter. In "Character Building," Mr. Jackson has adopted the conversational method to give his views on morals. In a series of forty-one talks between Dr. Dix and his pupils, each supposed to last ten minutes, he treats of Sincerity, Duty, Virtue, Courage, Habit, Truth, and Honesty. These are merely hints to a teacher, showing him the method of inculcating morals in talks. One is forced, however, to question whether this method can be successfully used by every teacher or in every school, and also whether the average scholar would or could ask the questions, or reply, in the way

given in the essay. The two essays complement each other, although they were written separately, not having this in view, and the two together form a very valuable book for a teacher, although he may not directly use it. We are doubtful of the permanency of a morality that is not based upon religion, and also of the ability to teach such morality, but we must confess that this book has come very near solving the question of morals in our public schools, which is a very puzzling and important question. Every one must admit that there should not be any denominational religious teaching in the schools, where every one has rights to be respected, yet it seems entirely fair and reasonable that in a nation whose laws are administered with the sanction of oaths that recognize responsibility to God, such a recognition should be permitted in the public schools as the true basis of morality.

JESUS THE MESSIAH. By Alfred Edersheim. New York: A. D. F. Randolph & Co; Chicago: A. C. McClurg & Co. Pp. 645. Price $3.50.

The author's original book, "The Life and Times of Jesus the Messiah," is too well known and valued for its high and peculiar excellencies, to need any word of commendation in this age of the world. Dr. Sanday, a distinguished Biblical scholar of England, has undertaken the difficult task of abridging the larger volume, trying "to save as much of the illustrative accessories as the size of the volume permitted." We think he has been quite successful in his effort, and in this abridgment has preserved—at least in quite a considerable degree, and enough to vividly illustrate the narrative—the Jewish background to the picture presented in the Gospels, and the essentially oriental feeling which marked the larger work of our distinguished author. The student will prefer the larger book, but this abridged form we believe will enable the ordinary reader to more thoroughly understand the Gospel narrative. We are assured that this abridged edition involves no omission that impairs the value of the original. It is illustrated with twenty-four of Hoffman's wonderful designs. Although there have been many attempts to elucidate the life and times of our Lord, we believe that this is one of the best, if not the very best, of these efforts, because of the author's wonderful store of Rabbinical learning, which enables him to bring the reader into the very atmosphere of the time of Christ, and to help him look at the events of Christ's life, and to listen to His words with Jewish eyes and ears. In this way the reader not only finds his way out of difficulties of interpretation, but gets a stronger and a more understanding grip upon the depth and meaning of the life of our great Example and Redeemer. We commend this book heartily.

ENGLISH SOCIAL MOVEMENTS. By Robert Archey Woods. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. 1891. Pp. 277. Price, $1 50.

We welcome this book, as the only one we know of where so much information in reference to English social movements is gathered together; and we are quite sure that all students of social questions in America will be profited by reading these lectures of Mr. Woods. His aim has been to present an ordered sketch of those movements in English life that are exerting the greatest influence at present. He treats of the Labor Movement, Socialism, the University Settlements, University Extension, the Social Work of the Church, Charity and Philanthropy, Moral and Educational Progress. He shows what methods are employed by these various agencies, and also what results they have been able to accomplish. Those who are trying to grapple with evil social conditions in the United States will be glad—by closely watching the remarkable progress England is making in the way of dealing with the social problems that meet her—to get hold of the very best means for remedying such conditions. The English Church, and English men and women, are addressing themselves heart and soul to their social and political duties; and one rises from the reading of this book with the feeling that they are doing their work manfully for the best interests of society. We feel as if we owed Mr. Woods a personal expression of thanks for his helpful and interesting book, whose index leaves nothing to be desired.

A CHICAGO BIBLE CLASS. By Ursula N. Gestefield. New York; United States Book Co., successors to John W. Lovell Co. Pp. 305

People who buy this book must not suppose they will find in it any information about Bible classes in general, or a Chicago Bible class, in particular. It is rather hard, by the way, that Chicago should be exhibited to the world as willing to listen to such crudities as these. The very first line of the Introduction gives the tone of these lectures: "True individualism tends to the truest universalism." It is simply individualism in interpretation of Scripture, run rampant. The world has been lying in ignorance all these ages; the Church of God did not know the meaning of her own Scriptures, until this Deborah arose, a mother in Israel She lays hands fearlessly on such subjects as the Immaculate Conception, the Temptation, the Transfiguration, the Last Supper, the Crucifixion, Resurrection and Ascension of our Lord, His Divinity and Humanity, the Atonement, etc.: and, while she does not mean to be irreverent, we feel sure, she is dealing with these tremendous mysteries of the Faith without any proper preparation, or trustworthy guide. But, little cares she, for in her Introduction she glories in being a heretic, although we doubt whether she knows exactly what heresy means. We might say of these original lectures, that whatever in them is true is not new, and that whatever is new is not true. And the most part of them is new!

LIFE AND LETTERS OF JOSEPH HARDY NEESIMA. By Arthur Sherburn Hardy. Boston and New York: Houghton, Mifflin & Co. 1891. Pp. 350. Price $1 00.

A double motive has induced Mr. Hardy to put forth this interesting volume. One motive is to show forth this native Japanese missionary in the light of his own acts, deeds, and thoughts; the other is to pay a filial tribute to the noble benefactions of one who devoted his life to good deeds. Much use has been made of Mr. Neesima's letters and journals, which were written without any thought of the public eye or ear, and which disclose the simplicity and earnestness of the man, and reveal how the love of Jesus and the love of souls for His sake had taken hold of the mind and nature of one of the most famous Japanese of modern times. His awakening to the power of Christianity, his escape from his native country, his education in America, his contributions to the transformation of Japan, his interest in the cause of missions, and his zeal for the education of his people, render the book not only interesting but valuable. His testimony and experience confirm us in the opinion that institutions of learning in mission fields are of the utmost importance, and that the thorough education of a native ministry is an essential requisite for effective missionary work. The example of Mr. Hardy may well be held up for imitation by those whom God has made stewards of great wealth. The volume is adorned with steel engravings of Mr. Neesima and of Mr. Hardy.

THE EVOLUTION OF LIFE, or Causes of Change in Animal Forms. A study in biology. By Hubbard Winslow Mitchell, M.D. Pp. 460. New York: G. P. Putnam's Sons.

Dr. Mitchell is a firm believer in the now popular way of looking at things. Life, he says, is a sort of chemical force, but what this means exactly, as an explanation, we fail to see. Man is the direct descendant of monkeys and apes, *a la* Darwin and Huxley. The book is well written, and supplied with appropriate illustrations. To those who accept the premises, the conclusions are sound. A brief but helpful index is also given.

THE LIVING WORLD; Whence it Came, and Whither it is Drifting. By H. W. Coun, professor of biology in Wesleyan University, author of "Evolution of To-day." New York: G. P. Putnam's Sons. 12mo. Pp. 195.

The present volume is, to use the writer's words, "a review of the speculations concerning the origin and significance of life and of the facts known in regard to its development, with suggestions as to the direction in which the development is now tending." Without going into particulars, we may say in brief that Professor Coun has excellently carried out his design. He writes as a Christian and a scholar, and shows the folly and futility of the various skeptical theories which try to make out that nothing produces something, and that dead matter can produce life and energy.

THE STUDY CLASS. A Guide for the Student of English Literature. By Anna Benneson McMahan. Chicago: A. C. McClurg & Co.

This is not a manual of English literature, one of those books in which the student "learns all about" famous authors. It is concerned with literature itself, rather than with the history of literature, and is intended as a guide for the study clubs, now so common, in which persons of mature years and busy lives seek to enlarge their knowledge and increase their culture. The motto of the book conveys the author's conception of the end to be kept in view—a conception admirably developed in her study schemes: "The use of literature is to afford us a platform whence we may command a view of our present life, a purchase by which we may move it."

THE SUNDAY SCHOOL CHORISTER. Milwaukee: The Young Churchman Co. Price 25 cts.

This addition to Sunday school hymnals contains many new hymns, tunes, and litanies which will make it popular with teachers and scholars. A more careful revision of the tunes, which have not been perfectly corrected, will remove some of the faults which, while only printers' errors, make discords which are at least unpleasant to the ear. The Christmas and Easter hymns and carols are especially good, and help to make the book a desirable one for Sunday schools.

HEATH'S MODERN LANGUAGE SERIES. Goethe's Hermann und Dorothea. Edited with an introduction and notes by Waterman T. Hewett, Ph. D. Boston: D. C. Heath & Co.

This is an edition of Goethe's famous burgher idyl that seems admirably adapted to the wants of the student of German, whether the poem be studied for its own sake, for an insight into the mind of the author, or for advancement in a knowledge of the language. An introduction, historical and critical, will aid in the study, as will also the careful and extensive notes with which the volume closes.

IN THE "STRANGER PEOPLE'S" COUNTRY. A Novel. By Charles Egbert Craddock, with illustrations. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price $1.50.

There is a sameness, but an entertaining sameness, about Miss Murfree's books. In them, we meet the same types of the mountaineers, drawn with faithfulness to life, and the same or similar incidents, the dance, the fight, the disappearance of one or more of the characters, the discovery of the hiding place, and the readjustment of all difficulties. Still all of her books are readable, and this volume is just the book for a quiet winter's evening. The publishers have made it a very handsome volume.

SHORT STUDIES IN LITERATURE. By Hamilton Wright Mabie. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, $1.25.

These short studies are offered by the author mainly as hints and suggestions upon the significance of literature. In brief chapters are presented such topics as Personality in Literature, the Race Element, the Impulse behind Literature, the Spiritual Element in Literature; and presented in a manner to set the reader to doing his own thinking. We commend the volume to "readers of books who desire to become students of literature."

STORIES OF THE SAINTS. By Mrs. Van D. Chenoweth. Boston and New York: Houghton, Mifflin & Co. Price, $1.00.

The stories of St. George and the Dragon; of St. David in "Ormandine's enchanted bower;" of the giant Offero and his guest; of St. Elizabeth and her roses; of St. Francis of Assisi and his birds; are here told with a charming simplicity that brings out their poetic beauty and the nobility of the lessons they teach of service for the Master.

THE YOUNG RANCHMEN, or Perils of Pioneering in the Wild West. By Charles R. Kenyon. Illustrated by Walter S. Stacey. New York: Thomas Whittaker. Pp. 282. Price, $1.00.

One of the wildest of all Indian and wild West stories, its romanticism so overwrought that the small boy is sure to pause with his wide-eyed question: "Is it true?" Its startling incidents chase so fast they trip each other. The stilted style betrays a neophyte, and the story often halts in the middle of a situation for his flourishing pen to introduce us to the foregoing reason of it all. And even so, there are yet some scenes of merit. A sweet and noble, but hopeless, love-tale embedded in it, is a redeeming point. The numerous illustrations are very well done.

A SONG OF LIFE. By Margaret Warner Morley. Illustrated by the author and Robert Forsyth. Chicago: A. C. McClurg & Co. Price, $1.25.

An attractive little book, explaining in appropriate language, the origin and growth of plant and animal. The mystery of reproduction could not be better stated for young readers. Why it is called "a song", we have not discovered.

WITH the number bearing date Jan. 2nd, *Littell's Living Age* begins its one hundred and ninety-second volume. The first number of the new year has the following table of contents: Austria, its Society, Politics, and Religion, *National*; "The Elegie," *Blackwood*; The Brand of Cain in the Great Republic, *Contemporary*; A Temple of Silence, *National;* Glimpses of Byron, *Murray*; The "Mimes" of Herodas, *Nineteenth Century;* From a Simian Point of View, *National;* A March through the Great Persian Desert, *Asiatic Quarterly*; a Cannibal Plant, *Spectator*; Manx Humor, *Saturday Review;* with poetry. This, the first weekly number of the new volume, is a good one with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than $3,300 pages a year) the subscription price ($8) is low; while for $9.50 it and THE LIVING CHURCH may be had for a year, by sending orders to our office.

THE leading article in the current number of the *New England Magazine* is a well written and interesting monograph on Bishop Brooks, by the Warwick of Massachusetts. It is fully illustrated. An account of the election is given, in which the writer artlessly describes the campaign. After stating that it was foreseen that "in the state of ecclesiastical parties in Massachusetts, there was very little prospect that a Broad Church bishop could succeed Dr. Paddock," he says, "It was then determined to make an appeal to the people of Massachusetts."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE NIGHT OF NIGHTS.

CHRISTMAS EVE

BY MAIE ALLYNE.

Fair night with myriad gleaming stars o'erhung,
As beautiful thou waitest Him, thy Lord,
"Peace!" song angelic breathes, whose holy chord
Doth tremble still thy tender depths among,
"Peace, good-will," echo still;
Still, night with angel touch meets star of dawn.

Sing on, sing on, ye choirs of heaven; of earth
Your song unheard by magi from afar,
Beams forth for them, in wondrous radiant star:
While peace smiles o'er the world to greet His birth,
"Peace, good-will," echo still;
Through holy night, with angel faces drawn.

And still, the Child we see in manger old,
Sing on, blest ones, that song forever new!
From it love wrought all beauteous and true;
Glad souls, as flowers sweet, in Light unfold,
"Peace, good-will," echo still,
Still o'er that night angelic stars are strewn.

Sing on, sing on, O world so rich in peace!
List to the notes seraphic from the sky,
Behold full soon, His coming draweth nigh;
Let now, the tumult of the busy cease,
"Peace, good-will," echo still,
Thy night, the Prince of Peace shall wake to dawn.

THE HOUSEHOLD.

"A LITTLE CHILD SHALL LEAD THEM."

BY A. C.

The Child who was born in a manger,
The Child which the rude shepherds saw,
Has come to bring peace out of danger,
Has come to bring rest out of war.
The Baby Voice, crying so softly,
Once called out of chaos earth's light;
His Word made the wonderful heavens,
That flashed out their joy Christmas night.

The helpless hands folded in slumber,
Once fashioned the world in their strength;
The Babe who was born in the darkness,
Is God from eternity's length;
The tiny Feet, resting so lightly
Enwrapped in the rough manger's hay,
Are those before which countless angels
Kneel prostrate and lovingly pray,

Oh, wait then in faith, and e'er listen
As shepherds once watched in the night,
For God is still with us and near us,
And faith shall break forth into sight.
The King who was throned in a manger,
Whom shepherds adored at His birth,
Now glorious, conquering, victorious,
Hath stablished His Kingdom on earth.

On thousands of altars His signal
Proclaimeth His right to the throne,
And multitudes no man can number,
Kneel low and confess Him their own.
Oh, hark! in the song of the angels
Earth's chorus takes up the refrain,
And nations, and kindreds, and people
Sing Glory! and Peace! once again.

'Tis Glory to God in the Highest,
Who came as a Child in His birth,
'Tis peace and good-will to His brethren
Who own Him as King of the earth,
For Jesus, the Saviour of nations,
Lives still in each heart undefiled,
And all who would enter His Kingdom
Must come, in His likeness, a child.

Then fall and kneel low at His altar,
And see Him, enrapt in earth's sign,
He lives, just as surely, invested,
In life's Bread and Calvary's Wine:
He lives, as of old, Christ the Saviour,
To rescue His people from sin,
He lives in a closer relation,
Not out of men's hearts, but within.

O Jesu, our Master, we pray Thee
To come to each heart Christmas Day,
Live out in our lives Thy redemption,
Teach hearts, more than lips, how to pray,
Let faith be more firm in its purpose,
Let hopes be more sure of reward,
Let love ever deepen and strengthen
Till lost in the fullness of God.

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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CHAPTER II.

Doris had no success with Mrs. Todd, who could not be induced to get the baby ready at short notice.

"Why, Miss Lee, I couldn't do it, mum, on no considerations, for he can't go to the church in them dissipated clo'es. And his auntie making him an elegant christening robe!"

"Will it be ready by to-morrow?" asked Doris.

"To-morrow! Why, it'll take a week, jist! She works for a dressmaker, and she's doin' it evenin's."

"But you told the Sister you would come to-morrow," said Doris.

"Well, I told her I would, and so I would, if the dress'd be done, but it won't."

"But, Mrs. Todd, you ought not to put it off so. You made a positive engagement, and the little baby is delicate. Bring him to church to-morrow, and let us make a Christian of him," said Doris, smiling, and finding a clean spot for a kiss on the baby's tiny cheek.

"Oh, I couldn't let him go in them dissipated clo'es," persisted Mrs. Todd, who probably meant dilapidated, and thought she had discovered a fine word.

Persuasion was useless, and Doris gave it up, planning to renew the siege at some future date. She went out, and found Arthur watching the little "Mickeys" playing marbles, with that half-interested, half-supercilious air with which boys mark the distinctions of caste.

"What! You haven't brought the baby!" he exclaimed.

"No," said Doris; "It can't come; it's too 'dissipated'."

"Too *what?*"

Doris explained.

"Oh, very well; I'm glad it couldn't come! Now, I can sit next to you in the car, going up. If the baby and Mrs. Todd had been there, I wouldn't have owned you; I would have tried to look as if I belonged to another party."

"Well, there's gratitude! Then I wouldn't have given you a treat after Evensong. I ought not to now, for your bad intentions."

"A treat? Oh, I'll be good! Don't you know it's my turn to sing this afternoon?"

"No; your day is changed, then; you didn't tell me."

"I wanted you to think I was going to church out of pure goodness! Joe Leslie and I have to sing."

"Arthur, I always said you were a combination of imp and angel," said Doris. "After all, there is only just time enough. If Mrs. Todd had come, it would have made you late."

She went into the robing-room with him, to see that the choir vestments, of which she had partial charge, were in order.

"Miss Lee," said Joe Leslie, "there are two buttons off my cassock."

"I'll put them on before Sunday," answered Doris.

"If you wouldn't go off on Sundays, and sing at another church," said Arthur, with the frankness of a privileged character, "you wouldn't have so much trouble with the things."

"What—you, too, Arthur?" said Doris. "Every one is finding fault with me to-day!"

"For what?" cried Arthur, bristling in defence of his friend.

"Oh, for doing things they don't want me to do, or for *not* doing things; I don't know. They want to settle everything for me."

"Well, you just take your own way; it's *sure* to be the best way!" said the little champion, recklessly ignoring his own share in the fault-finding. Doris gave his hand a little squeeze, which he warmly returned. "Come," she said, "Mr. Weston is ready for you."

The rector had the service, and he came in, robed. He was a large, dark, strongly-built man, of middle age, with a priestly face, and kindly, penetrating eyes. The boys prepared to follow him, and Doris slipped into the little chapel, where about half a dozen worshipers were assembled. The church itself was too large for the daily services. Sister Gertrude came in, with two or three little girls. She looked for Mrs. Todd, and exchanged a quick glance with Doris, who looked amused. The brief Evensong was bright and hearty, with a little music, led by the two clear, boyish voices. Mr. Weston himself handled the "baby organ." It was all so sweet and reverent, so refreshing after a busy or troubled day. "Ah, if they knew!" said Doris to herself, thinking of her artist friends, and others with whom her life in the world was associated. She passed out, with a quiet, happy light in her eyes. As she stood waiting for Arthur, a gentleman who was standing in the passage-way gave her a pleasant greeting. He was a man a little over thirty, of medium height, with a singularly calm, steadfast face, and good gray eyes. There was nothing distinguished in his appearance, but he looked trustworthy.

"I'm glad to see you, Miss Lee," he said.

"I'm glad to be here," she answered, brightly. "I so seldom have time to come."

"I know," he returned, simply. "I wish you could do more for us, with the boys' guild, but I understand the difficulties."

"I love that work," she said, "but one must find a limit somewhere, Mr. Maynard."

"Yes; you ought not to think of doing more."

"I can hardly help *thinking* of it, but it ends in thinking," she said.

"Try not to think beyond what you do," he said, his smile softening the didacticism of the words.

"Oh, then, our thoughts would indeed be limited and held down!" exclaimed Doris, rather vehemently.

"I used the wrong word," said Mr. Maynard; "I ought to have said, try not to *plan* beyond what you are able to do. Of course, we have to think beyond it, or it would be very poor work."

"We have to think far beyond what we *are*," said Doris, musingly.

"Yes; we try to think up to the point of what we shall be! But here comes your devoted cavalier. Good-bye."

He bowed as he left her, and passed quickly back to the sacristy, meeting Mr. Weston.

"I wonder why I always get talking like that to Mr. Maynard," thought Doris. "He never teases me; that's one comfort."

"Mr. Maynard isn't a bit like a clergyman," said Arthur, "and yet he seems just as good as if he were one. I suppose," he went on, innocently, "a Churchwarden has to be good, too."

Doris laughed. "We all have to be good, don't we—if we can only manage it?" she said.

"It's pretty hard for a boy to manage," he said, with great gravity.

"So it is, you old wise-head—and for a girl, too! But now we are going to get ice-cream. It might spoil some people's dinners to have it at this hour, but you and I are equal to anything."

"Anything of that kind—I guess we are!"

"Very well; this is our holiday."

This was Doris's little secret of joy—making holidays whenever she could. It gave her power to live and work, and laid up brightness in store for the darker days. It is the precious secret of the childlike spirit, and because of this, her closest affinity was with childhood. When she parted with Arthur that evening, they were both sure to be better for their half-wise, half-careless intercourse. And both needed it, for both had their burdens.

"The way I have gone on to-day is something fearful!" said Doris. "A staid, nearly middle-aged, working-woman like me! Before I came out this afternoon, I had candy and lemonade with Miss Cline and Miss Allerton."

"You're as good as a boy!" exclaimed Arthur, admiringly, whereat Doris laughed heartily.

"Several boys have told me so," she said.

"That Miss Cline," said Arthur, "I don't like her."

"Do you like Miss Allerton?" Doris asked.

"Yes, she's nice. Why doesn't she come to church? Is it because she doesn't believe in it?"

"Something of that kind," said Doris.

"I have been thinking of that," said Arthur. "Why doesn't somebody tell her?"

"They have," said Doris, gravely.

"You have, I suppose," said the boy. "It is a great pity!" He looked up at Doris with his young pure eyes. To her mind, there was in his childish glance a proof and a revelation, a restful certainty of all things that are beyond the mere proof of reason. She looked into the clear blue depths as into heaven, and a strange thought crossed her mind. Arthur was a perfectly natural child; there was no precocious piety about him; his faith was that simple unclouded trust that belongs to a child in his Father's house. Would it not be better if God should take him home before the world cast its shadow on the crystal surface of his soul? Surely, if this happened, she could not mourn for him! But God knew best.

"I don't like to talk of such things with you, my dear," she said; "but you have to learn that some of us find it harder to believe than others do."

"Oh, of course I know it," with a little air of wisdom. "But, tell me, is there time for you to read me the rest of that poem before dinner, if I go home with you?"

"The 'Battle of Lake Regillus?' Yes, if you can take dinner with me."

"No, Ada would not know where I had gone. Then I have to go home. But when shall I come?"

"Thursday after school, if you can; I have nearly two hours. Good-bye, dear."

Doris took a car on Twenty-third street, and went to the door of her boarding-house. It was nearly six o'clock, and she hastened to get ready for dinner. When she went to the table, she found Kate Allerton seated beside a grave-eyed, dark-bearded young man, somewhat carelessly dressed, but having the manner of a gentleman. Kate's own eyes were shining. Doris had met her *fiance* before, and bowed to him as she seated herself.

There was some desultory conversation during the meal, but towards the end of it, Mr. Wood leaned over to Doris, and said:

"Miss Lee, you must know something of Father Burton's church at the East side of the city, and his work among the people there. Can you tell me anything about it? It is a matter that interests me very much."

"I cannot give you details," said Doris; "I only know that it is the kind of work that has been done in London, at St. Peter's, London Docks, and other churches. I mean, it is among the

same classes of people, and with like methods, to a certain extent. And I know that his heart and soul are in it and that he would rather be let alone by people of the 'upper classes.' But I have only been down there once; and I have had no chance to hear him speak of it. He is regarded, you know, as an enthusiast on those points—a 'crank' some people say."

"I have heard him speak," said Mr. Wood, "and I feel at one with him in many ways."

"How odd that seems!" said Doris, smiling.

"I suppose it seems so to you," he answered, "because I am an agnostic, and a Knight of Labor, and various other obnoxious things, and he is a priest. But all are at one who have the cause of the people at heart. And Father Burton has it at heart, I am sure. I admire him much, in spite of his priestly methods. If he could cast all that aside, and deal with the people as man to man, his sympathetic nature would find a wider sphere."

They had risen by this time, and were mounting the stairs to the parlor floor.

"But it is precisely as a priest that he wishes to exercise his influence," said Doris.

"And why should that be? Come in here, Miss Lee, and let us talk about it," he went on, standing aside to let her pass into the parlor.

"Yes, Doris, come," said Kate; "you and Robert will enjoy a little argument."

Mr. Wood placed himself at once in an argumentative attitude, bending forward, with one elbow on his knee, and his grave eyes fixed upon Doris. She felt as if her faith were on trial, and inwardly drew herself together.

"I think, Miss Lee," he said, "that you approve of Father Burton as a priest, but not as an enthusiast for a cause. Now why is that?"

"I cannot judge," she answered, modestly, "until my thoughts about what you call 'the cause of the people' are more formed. It is a great puzzle to me. My impression has been that Father Burton, in his great love and pity for the people among whom he works, has been guilty of some extravagances, and identified himself with men whose theories are unsound."

"Unsound because unusual?"

"No; I have some little opinion in the matter. Leaving individuals out, and speaking of the matter generally"—she hesitated.

"Well?" he said with courteous encouragement.

"Well, frankly, I don't know what all the theories are. But take the equal division of property; do you suppose it would remain equally divided for as long a time as forty-eight hours?"

"But I want you to go back of that," said Mr. Wood. "Admitting for the sake of argument that the equal division of property would not be a true and permanent reform, here remains the one great fact. We have among us a degraded class—more degraded, Miss Lee, than you and others like you can conceive of. This state of affairs is all wrong; it has no right to be. It is the result of social conditions which must be altered at any cost. Reform this thing we must, if all that we cherish must be sacrificed! Fling all our present conditions—even government—to the winds, if need be, only let humanity be saved."

"Mr. Wood," said Doris, deeply moved by his enthusiasm, "you know I cannot really argue with you; I am only an uninstructed girl. But wiser people than I have thought that no change in social conditions would prevent the existence of a degraded class, until men are raised up to a sense of their own personal responsibility. Don't you see it must come from within?"

"But change the conditions first; abolish the gross injustice of our order of things, and you give mankind a chance to grow and to develop, within and without. What is the world today? If we did not believe in progress we must despair!"

"But you do believe in progress?"

"Certainly; we are but enduring the pains of transition, the confusion of a formative stage."

"You said the other day," said Doris, "that the cruelties of life and nature had set you against the idea of God; that no supreme and benevolent intelligence could allow what we see in the world. Now, Mr. Wood, why may not all that confusion and distress be the result of a course of education that a supreme Intelligence puts us through? We have got to get strong moral fibre somehow. If you believe in progress, through all the suffering, why is it not brought about by a loving Will, instead of a blind process of law?"

Kate Allerton broke in, before Mr. Wood could answer: "Oh, my dear Doris, you can express yourself so well! I wish such a mind as yours could clear itself from the restraints of creed and dogma, and get into freer air! It will come some time." She looked at Doris lovingly with her mild, tender eyes.

"Kate, we all have creeds and dogmas; we all believe *something*. You have got a new creed which you think just right; and at present it suffices for you, because you have no temptations to speak of. But I am going to stop the argument; I can't contend with Mr. Wood."

"You can, quite effectively," he answered, smiling. "You know I have never asserted that you may not be right. I simply say, we cannot tell. And as for reform, there are some of us who are doomed to throw ourselves into the breach, though our utmost efforts be in vain."

"You are in earnest, Mr. Wood; I wish"—she paused, and the sentence was never finished. These words ran through her mind: "The children of this world are wiser in their generation than the children of light." Fire the Church of to-day with a love and enthusiasm for humanity, such as were manifested by this young man, and what could not be done? How useless, how pitiful, how self-centered she felt as she went up to her room that night! And yet what could she do, save the work that came to her hand?

(To be continued.)

LETTERS TO THE EDITOR.

ADVENT ORDINATIONS.

To the Editor of The Living Church:

Your issue of Dec. 25th contains a notice of the ordination of Dr. Bridgman and others in New York City, by Bishop Potter, on the 3d Sunday in Advent, wherein it is claimed to be the first Advent ordination ever held in that o'd diocese. This is not so, for on the 4th Sunday in Advent, 1852, the undersigned, and another deacon, were ordained to the priesthood by Bishop Wainwright in St. John's chapel, N. Y. I may add as noteworthy of this ordination that it was the first held by Bishop Wainwright after his consecration, and was marked by the unusual feature of another Bishop (Whitehouse, who was present) joining with the attending priests in "the laying on of hands." S. W. SAYRES.

Far Rockaway, L. I.

THE SUNDAY SCHOOL AND THE CHURCH.

To the Editor of The Living Church:

Like the Rev. James J. Burd, whose earnest letter appeared in your issue of Dec. 12th, I am a believer in and a strong advocate of the Sunday school, and if there is any work in which I think some of the Episcopal clergy ought to bestir themselves, it is the Sunday school work.

I was much grieved upon reading the letter from the Rev. G. W. Dumbell, in your issue of Dec. 19th, in which the Sunday school is characterized as "a necessary evil." The truth of such a statement never was, and in my opinion, never can be proved. Even the Bishop of Dover, whom Mr. Dumbell quotes, would not, I think, advocate the abolition of the Sunday school, especially in this country, and the Archbishop of York has said: "It would be far better to abandon one of the sermons on Sunday than not to have the public catechising of the children every week." What would such ideas as the Rev. Mr. Dumbell offers, if acted upon, bring us to? With the Sunday school abolished, what would take its place? Certainly not home teaching, for in too many instances the children would not get such instruction at all; that substitute is thoroughly impracticable, and consequently out of the question. The Church services could not be substituted, because the smaller children (and our Sunday schools are made up largely of such), could not possibly get the discipline and the first tender impressions of God our Saviour and his universe, at the services, which they get in a good Sunday school class, under an earnest and competent teacher. The Sunday school always has been looked upon as the nursery of the Church, and it should be maintained as such. There, the rector of the parish comes in contact (or he should do so) in the closest and most paternal manner, with the lambs of the fold, and any rector who foregoes this grand privilege, I believe misses one of the greatest stimulants he can have in his work. The Sunday school should take the child from infancy and lead it up to the services of the Church, and finally to Confirmation, and if possible, further still. Some of the most active business men we have in this city are Sunday school workers. But the advancement of the child should be done gradually, and forcing a little child to attend the services every Sunday before it is able in some measure to understand, appreciate, and love them, is not gradual, and it will, I think, bring the same results as any other methods for forced growth.

The Roman Catholic Church recognizing the wonderful efficacy of winning and holding the hearts and minds of the children, has established schools for six days of the week, instead of for one day, and so her doctrines are instilled in the minds of the children under her care, and one of her divines it was who said: "Give me the child until it is twelve years old," and he said that because he knew the strongest impressions are received in childhood. Unfortunately, we are not yet equipped with many parochial schools, and so it would be folly for us to abandon our Sunday instructions.

In your London letter(your issue Nov. 28th), it also says: "The Sunday school to the clergy is an additional burden to the already heavy work of the day." Here is undoubtedly the seat of the trouble with the Sunday school. Many of the clergy finding that some portion of their Sunday work must necessarily be left undone, have chosen to neglect the Sunday school, and through such neglect is it any wonder the Sunday school in such parishes has degenerated and become inefficient! But the fault is not with the Sunday school. Has not the Church itself under the same sort of treatment been open to severe and just criticism? and yet who would dare to stigmatize the Church as "a necessary evil"? The Sunday school is a part of the Church. It ought to be possible for every minister to select one or two suitable laymen who, under his guidance and instruction, could be fitted to take charge of the Sunday school, the minister remaining ever its spiritual head, its constant visitor, and godly instructor. If such laymen cannot be secured easily, let them be secured through prayerful solicitation and extraordinary labor. It is well worth the effort, and when secured they will relieve the minister from some of the "additional burden."

Make the Sunday school bright and pleasant. Let the lessons adopted (by the rector) for study, be of the right sort for youthful minds, and the Sunday school will then prove its great value, and then when the children do go from Sunday school to the Church services, if they have no pew see that they are not crowded into some out-of-the-way pews or up in the gallery. I think the Bishop of Dover, in order to make his case against the Sunday school, would have to show that the teaching of the catechism, which embraces the Lord's Prayer, the Creed, and the Ten Commandments, has a tendency to demoralize rather than to elevate the children. If he had followed out his investigations (as mentioned in the London letter) to their end he might have found that his former scholars drifted away from the Church and good living, not while they were Sunday school scholars but after Confirmation. That is the critical time, and it is then that the Brotherhood of St. Andrew, the girls' societies, and the guilds, must supplement the work done in the Sunday school, and through Bible classes and other ways, hold those whom not only the Sunday school, but the Church services also and sermons, without auxiliary help, seem powerless to hold.

In thousands of cases men and women have been reclaimed from lives of sin through the remembrance of some truths learned or some kindness received in the Sunday school. Let us not then despise or decry these helps, but recognizing the peculiar part which each one has in forming the lives of the young, let one branch of work stimulate the others, and all move onward together for the glory of God and His blessed Church.

MILLARD S. BURNS.

Buffalo, Dec. 23rd, 1891.

"PREACHING CHRIST."

To the Editor of The Living Church:

Will you permit me heartily to thank the Rev. Dr. Matlack for his valuable letter upon "Preaching Christ," lately published in THE LIVING CHURCH. As a clergyman of thirty years' experience, spent in many parts of the world, I can testify to the great want of "preaching simple Christ to simple men." It is as much needed now, or even more so than ever it was. The Rev. Dr. Spalding, late of Cambridge, Mass., refers in his apology to the unchecked flow of rationalistic teachings on the part of his brother clergy. Where was his remedy? Not in the abandoning of the Church of his deliberate choice and adoption, not in the courts of assessors or the reprimands of bishops; but in preaching Christ, as enjoined by your correspondent. It is painful to listen to so many—not sermons but essays—essays of the higher criticism order, wearing the charm of something new and deep, in which the preacher, a man probably of thought and learning, sails just as near the wind as he dares. It reminds me (the reminder is somewhat musty) of the man, belonging to the college of the prophets, in the time of Elisha, who "went *out*, and found the wild gourds, wherewith he seasoned the pot of pottage" and poisoned it. The same story furnishes the remedy. What did the illustrious visitor of the college recommend? Not to set on another pot and compound a fresh quantity, but to "bring meal," the same commodity as that which was already in the pot, to cast the meal in and so neutralize the mischief. To preach the true Word of God; old truth, yet always new. I

remember the fact of a young man sojourning in London, who was advised on a certain occasion to spend an hour or two in the National Gallery; he answered, "O, I have been there"! Just so the person who does not want to hear the Gospel, because he knows all about it already. What a relief and joy it is to hear a sermon about Jesus Christ, His love, atonement, and its unspeakable issues. Hear such a sermon, which actually nourishes the soul, and you are ready to sing in your heart, "How sweet the name of Jesus sounds." Examine that ideal sermon recorded in Acts xxvi. It has three parts: 1. The declaration of the Word, 2. The appeal to the conscience and affections so as to wake the latent faith, 3. The leaving of the issue to the operation of God the Holy Ghost.

FREDERICK PEMBER.

Peabody, Mass., St. Thomas', 1891.

EVOLUTION.

To the Editor of The Living Church:

In your issue of Dec. 26th there is an article headed "What is Meant by Evolution?" written by the Rev. Dan'l M. Bates.

It is a question of considerable interest, especially to busy clergymen, who have not time to read the voluminous writings of scientific men on this subject. I hoped to find a definition in the article of the Rev. brother, but I do not. We read: "To put it very mildly, the consensus of scientific authority to-day favors the view that the method by which we have reached our present stage of existence has been the method of evolution." Again: "Granting evolution to be the method by which things have come to be what they now are, we are logically compelled to go one step farther and recognize it as the method of creation." Now in reference to man and his "present stage of existence," I would like to ask if the consensus of scientific authority to-day favors the view, "that man has been evolved from some other species of animal: that the method of his creation was by a gradual, or a sudden change of species of monkey or ape, into a human being; that when "God said, let us make man in our image, after our likeness," and "created man in His own image," He merely drew out, or evolved, some latent qualities or faculties in the highest and best developed ape that then existed, and placed the new creature in a place where the environment would tend to promote the growth and further development of those hitherto hidden and undeveloped, or unevolved, qualities and faculties. Is this "What is meant by evolution?" as "the method by which we have reached our present stage of existence?" and does "the consensus of scientific authority to-day favor this view?" I can understand that a Jacqueminot rose may have existed potentially in the first rose seed that ever ripened; or how a Percheron horse may have his pedigree traced to a parentage as inferior as the bronchos of the West, but what I wish to know is whether the consensus of scientific authority to-day favors the view that the ancestor of the rose may have been a fern, and of the horse, a four-toed animal as large as a fox. The subject of evolution is a large one, and the term a hard one to define; but its use without definition is rather confusing.

Principal Sir William Dawson, of Montreal, writes in a recent article on "The present status of the Darwinian theory of evolution":

"I may remark that the Darwinian hypothesis has produced a number of clever and attractive popular writers, of whom Grant Allen, John Fiske, and Henry Drummond may be taken as different types, who have elevated evolution into a sort of new gospel, by which they hope to explain all the difficulties of humanity, and to meet all its wants, either with or without a divine revelation. These writers are characterized by somewhat loose statements of natural facts and laws, and by the habit of assuming evolution, whether casual or modal, as a proved result of science."

In the same article he says:

"With respect to the origin of man himself, which is no doubt the most important point to us, these difficulties (failure to find satisfactory examples of the almost infinite connecting links which must have occurred in a gradual development) are enormous. We can trace man only a little way back in geological history, not farther than to the Pleistocene period, and the earliest men are still men in all essential points, and separated from other animals, recent and fossil, by as wide a gap as that which exists now. Further, if from the Pleistocene to the modern period, man has continued essentially the same, this on the principle of gradual development would remove his first appearance, not only far beyond the existence of any remains of man, or his works, but beyond the time when any animals nearly approaching him, are known to have existed. This is independent altogether of the farther difficulties which attend the spontaneous origination of the mental and moral nature of our species. It would seem then that man must have been introduced, not by a process of gradual development, but in some abrupt and sudden way."

Is there a consensus of scientific authority favoring the view that the creation of man, as he is now known, was only "a new intervention of the Creator to give" to a species of man already existing without a soul, "a soul endowed with reason, and called to immortality?"

When scientific men arrive by scientific methods and logical arguments, at a consensus of opinion, a common sense, as to facts concerning the history of man, I think we ought also to accept their conclusions; but at present the question seems to be, "What is meant by evolution?" I should like to know.

SIGMA.

THE CASE OF FATHER HALL.

To the Editor of the Living Church:

Allow me to present, through your columns, a brief statement of the circumstances connected with the recall of Fr. Hall. There have been many misrepresentations, and much criticism and censure of the action of both Fr. Hall and of his congregation; but outside people, knowing little or nothing of the character of the congregation, or of the mission church of St. John the Evangelist, in Boston, can have no appreciation of the real state of things.

That Fr. Page exceeded his authority in recalling Fr. Hall at this time, upon so slight and unworthy a pretext, is the opinion of many of our ablest bishops, and of churchmen generally, and this is the key note of the protests that have been sent to Cowley and Oxford. He had so long been regarded as an American citizen, responsible only to the Bishop of the diocese for all his actions in the church not concerning his order, that his recall was not only a surprise, but at once aroused a sense of great injustice to him personally, and to his congregation at large.

The writer of the paragraph quoted from *The North-East* in your issue of Dec. 12th says that as there was no other course but obedience left to Father Hall, "it would have been more in accordance with the humility which the religious life enjoins, if obedience had been rendered and publication of the correspondence withheld." This is certainly hypercritical. Father Hall has had no correspondence whatever, except the Superior's letter of recall, which he was in honor bound to publish, that the Church might know the reason of the recall, and his own letter explaining his position, which he was also in honor bound to publish, because it affected not merely the Church in Boston, but throughout the country.

The perfect dignity of this letter, his self-restraint and composure in that terrible wrench, his unhesitating obedience to a vow made in early youth, when the question of obligation to his Bishop, his people, and the work of his mission, seemed to hold at least an equal balance in the scale, ought to have silenced every tongue to all but prayer and sympathy. It was not so much his going, as the cause and occasion of the recall, that aroused the indignation of those who knew him best.

Father Hall's work has by no means been confined to the Church in Boston, and his personal presence has not been necessary to the accomplishment of his work. Twice within the last seven years he has been absent a year each time from illness, and everything has gone on just the same. His assistants, under his direction, have carried on the details of his plan, and nobody uninitiated in the inner life of the parish can have any idea of its extent and variety, its harmony and deep spirituality.

Then again he has been frequently absent for weeks and months giving Missions and Retreats in different parts of the country, so that he has become a power in the Church in the far West, as well as here in the East. This traveling about in our missionary districts, has brought him in contact with all classes of people, and has enabled him to see the needs of the Church and the best methods for its extension. It has broadened his sympathies as well as his outlook, and doubtless has convinced him, that while much can be accomplished by an active corps of young mission priests, yet the Cowley rule is not adapted to American life. Is it strange, then, that he should desire a modification of the rule? Yet, notwithstanding his question whether the vow made in his youth, "was wise or unwise," no power on earth could induce him to break it.

It is a remarkable fact, that directly his recall was announced, letters poured in upon him from all parts of the country protesting against it. Not only in Boston, but throughout the Church, was the great uprising. Is it merely a personal feeling?

It is the sense of injustice to Father Hall, and the wrong done to the Church, that has united all parties in the protest against the action of Father Page, and it is aggravated by his assumption in sending over unsought and undesired, three men to carry on the work of the mission church, as if it were a little heathen station, like Africa or China. It is impossible for Father Page or any other Englishman to understand American life, who has only been in the country a few days. What are Father Page's eighteen days to Father Hall's eighteen years? And his congregation now declare their loyalty to the Church by refusing to work again under any man, or any set of men, who can be pulled this way and that by a wire worked in England. A word more as to the "real cause of his recall." Who dares even hint at heresy in a man so thoroughly loyal to the Church, who is firm as the rock of Gibraltar on every point of Catholic doctrine, and who is a most profound and devout student of Holy Scripture, and a theologian of rare acumen?

The Catholic Champion as quoted in THE LIVING CHURCH of Jan. 2nd, says with a bold assurance, in reference to his recall: "They could not do less than try to silence him and to convert him." C. C. evidently does not know that instead of wanting to "silence him," they have availed themselves of this most trivial pretext, to recall him, because they want his power and influence in England. Before he landed in Liverpool he was engaged to preach there all through Advent, and he has engagements to preach and give retreats through most of the coming year in various parts of England. They want his personal presence and influence among themselves; as Father Page said in his letter, he "will be a joy and strength to his brethren." How could he be a "joy" and a "strength" to them, if they thought him in any way unsound in the Faith? No! they fully appreciate his true nobility of character, and they know well, that by his powerful preaching and saintly life, he will become a power in England as he has been in America.

E. M. F.

Feast of the Circumcision, Boston.

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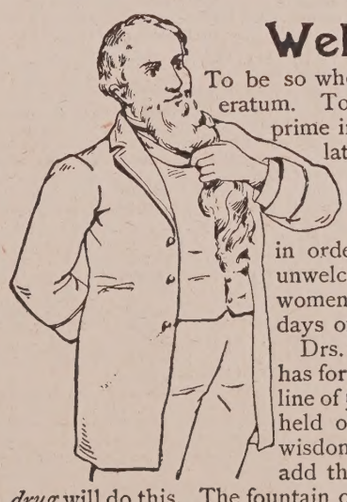

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GENTLEMEN:—My plating machine received, everything in perfect order and works perfectly. I unpacked it and commenced at once and plated seven breast pins and a ring in a short time. I am delighted with the work. People are bringing all the forks, spoons, watches, jewelry, etc., that I can plate. Enclosed find $5 for one plater for my cousin. More orders soon.

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Mrs. Jones hasn't a gray hair in her head and is over 50. She looks as young as her daughter. The secret of it is, that she uses only Hall's Hair Renewer.

HELPFUL SUGGESTIONS.

The ordinary nervous headache will be greatly relieved, and in many cases entirely cured, by removing the waist of one's dress, knotting the hair high up on the head out of the way, and while leaning over a basin, placing a sponge soaked in water as hot as it can be borne on the back of the neck. Repeat this many times, also applying the sponge behind the ears, and the strained muscles and nerves that have caused so much misery will be felt to relax and smooth themselves out deliciously, and very frequently the pain promptly vanishes in consequence. Every woman knows the aching face and neck generally brought home from a hard day's shopping, or from a long round of calls and afternoon teas. She regards with intense dissatisfaction the heavy lines drawn around her eyes and mouth by the long strain on the facial muscles, and when she must carry that worn countenance to some dinner party or evening's amusement, it robs her of all the pleasure to be had in it. Cosmetics are not the cure, nor bromides, nor the many nerve sedatives to be had at the drug shop. Use the sponge and hot water again, bathing the face in water as hot as it can possibly be borne; apply the sponge over and over again to the temples, throat, and behind the ears--where most of the nerves and muscles of the head center--and then bathe the face in water running cold from the faucet. Color and smoothness of outline come back to the face, an astonishing freshness and comfort is the result, and if a nap of ten minutes can follow, every trace of fatigue will vanish. The same remedy is invaluable for sunburn, and the worst case of this latter affliction of sensitive skins will succumb to the hot water treatment. The cold douche should not follow in this case; instead, a slight application of vaseline or cold cream, which prevents peeling of the skin as the hot water prevented inflamation. Nothing so good for tired eyes has yet been discovered as bathing them in hot water, and neuralgia in nine cases out of ten will yield to applications of cloths wrung out in water in which the hand cannot be borne.—*Harper's Bazar.*

HOW TO KEEP WARM.--It may not be generally known that when exposed to severe cold a feeling of warmth is readily created by repeatedly filling the lungs to their utmost extent in the following manner: Throw the shoulders well back and hold the head up. Inflate the lungs slowly, the air entering entirely through the nose. When the lungs are completely filled, hold the breath for ten seconds or longer, and then expire it quickly through the mouth. After repeating the exercise while one is chilly, a feeling of warmth will be felt over the entire body, and even in the feet and hands. It is important to practice this exercise many times each day, and especially when in the open air. If the habit ever becomes universal, then consumption and many other diseases will rarely, if ever, be heard of. Not only while practicing the breathing exercise must the clothing be loose over the chest, but beginners will do well to remember in having their clothing fitted to allow for the permanent expansion of one, two, and even three inches which will follow.—*Northwestern Magazine.*

THE VALUE OF ONIONS.—While the onion stands at a disadvantage among vegetables on account of its pronounced and not wholly agreeable odor, it is, doubtless, one of the most valuable and healthful products of the garden. This value is not confined to its use as an article of diet, since the efficiency of onion poultices in cases of croup and similar diseases is too well known to need repetition. The roasted heart of an onion, placed in the ear as hot as it can be borne, will often relieve cases of earache when other remedies fail, and a very excellent cough sirup is made by putting one-half cup of minced onions into a cup each of vinegar and molasses, simmering on the stove for half an hour, and then straining. A teaspoonful of this sirup taken frequently will relieve severe cases of cough and hoarseness.

It is claimed that onions, as an article of food, are excellent blood purifiers, greatly improving the complexion, and, of course, entirely harmless. As a nervine, they are very beneficial, either cooked or raw, and, if eaten in the natural state, the addition of a little salt or pepper makes them more palatable. The large, imported variety, are much less pungent and disagreeable to the taste than the smaller native growth, but equally efficient in remedial action.—*Good Housekeeping.*

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